

A Proper Project FOR SCOTLAND

*To Startle FOOLS, and Frighten KNAVES,
But to make WISE-MEN Happy.*

Being a Safe and Easy Remedy to Cure our Fears, and Ease our Minds.

WITH

The undoubted CAUSES of God's WRATH,

AND OF

The present NATIONAL CALAMITIES.

BY

A Person neither Unreasonably CAMERONIAN, nor Excessively LAM-
DICEAN, and Idolizer of MODERATION; but, *entre deus*, avoiding
EXTREAMS, on either Hand: That is, A Good, Honest, Sound
PRESBYTERIAN, a Throw-pac'd, True-blue LOYALLIST; for GOD,
KING and COUNTRY: And why not for CO—T too?

Printed

In a Land where SELF's Cry'd up, and ZEAL's Cry'd down;

And therefore,

In a time of SPIRITUAL PLAGUES and TEMPORAL JUDGMENTS.

Amo Dom. 1699.

ERRATA.

Page.		Read.
1.	Entre Deus.	Entre deux.
5.	Nocce te ipsum.	Nocce te ipsum.
7.	And what is Commanded.	And do what is Commanded.
8.	Our Crime.	Your Crime.
14.	Dreadful word.	Dreadful word
30.	Patricides.	Patricides.
41.	Faith.	Saith.
62.	Steep Precipices	Steep Precipices
63.	Its most fit.	As most fit.
64.	Make it Zealous.	Make it their Zealous.
-	[after] the worst of Kings [add]	I don't say Tyrants & delared Apol.
68.	Add degrees.	And degrees.
74.	Make it.	Making it.
-	Unto Ruine	Into Ruine.
The other Errata's are not Material, as, toto, for, to, 'deserving no, for, deserving not, Noblemen, for Noblemen, reentring for re-entring, unhappy for unhappy, and not have, for and not to have, never Rarer for never so rare, the length of Men for the Years of men.		

T H E

Authors APOLOGY to the Reader.

I Hope none will take Offence at what I have here inserted in the several Causes of Wrath, who do but Seriously and Impartially Read them out to an Amen, and then Weigh the whole in a Just Ballance. I know there are many Things, that may chance to Grate upon the Passions and Humours of not a few; and make others to Cope, yea, some will be ready to to Gnash their Teeth before the Time; but none of those Things move me: Though indeed I must confess, when I first entred upon this forced Undertaking, and laying my Account to meet with such Treatment, the first Thoughts of this, did a little Startle me, and I was often Tempted to Dash out several Sentences by that same Hand which wrote them, least I should Offend: But then another Thought of greater Weight, forced it's Way into my Conscience, and Shuffled out the former; when I considered, I am now Sisting my self in the Presence of GOD, that great Him, who seeth me, Imploring his Special Assistance, and Begging, that in every Step of this Work of greatest Moment, He would Guide my Spirit, and Direct my Pen: Then, I could not, nay for my Soul I durst not, omit any Thing that I Judged to be Duty on the one Hand, or Sin on the other. And whereas it is the ordinary Caution of every petty Judge unto a Witness, for to say, Remember Sir, You are upon Oath, even so, Divine Providence Singling Unworthy Me out to Witness for the Truth, and having Solemnly Purged my self of all Malice, Pick or Prejudice against any Mans Person, I'm resolved to tell the Truth, and nothing but the Truth, and to conceal nothing of the Truth, according to my Personal Knowledge, and Credible Information, as the GOD of Truth shall enable me. If thou ask, why doth this Fellow speak himself frequently in the Plural Number? I Answer, have a care what thou sayst every Lord and Earl Stiles himself, We; then why may not I do so too, who have the whole Body of the Nation upon my Side, to Espouse my Quarrel, whereof some at least, wiseth me well, and says, Be thou Warmed, be thou Cloathed, Others they Pray for me; nay some (if you please) will Fight for me: Some again hath much Zeal, and little Wit, warm Hearts, and hot Heads, but

Knollies

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Noddies, yet good Bodies too, and ought rather to be Informed than Frighted: Thousands likewise, who have true Zeal, rightly tempered with Commendable Prudence, who dare not shift a Necessar and Seasonable Duty, when it comes in their Road, but still keeping within their own proper Sphere, and impatiently longing to hear or see their betters Act to better purpose in their respective Stations. Therefore, by this time they are become like so many Elihu's, their Belly is as Wine, which hath no vent, it is ready to burst like New Bottles; It is in the Power of Kirk and State, to pierce the Bottle without breaking it, and give us ease; Let them then give in their Reasons at the Great Day, why they do it not. As for the Pure Gallio's, let them pass with the open Graceless, they are none of my attendants, but base deserters, having shaken off their Sworn allegiance, and run in to the Enemies Camp. For these Raw and faint well-wishers, I know not what they serve for, or what to do with them; however, since they will needs faun upon me, merely for Cake and Pudding, I must pity them till they gather Spirits. In short, put it to a fair Poll, give us but a free Vote, we carry the day, and ought therefore to have our just demands satisfied. As for a tickle-fancy Style, precise Grammars, or Skill in Poesy, I pretend to none of them, nor is it my present purpose: Only I will affirm, with Old Ben Johnston, Ryme or Prose, good or bad, here thou hast a Bundle of plain, sad, and experienced Truths. And if some blind and inconsiderat Reader think, that this man taketh too much upon him, and appears too boldly and suddenly upon the Stage: I Answer, it was a foretold Putt, fore against my will; but Necessity hath no Law, nay would to God, it be not too late; I am afraid, our Frowisish distempers have gone too far on already, without opening a Vein: And if you take me to be the Master-Bee, come First out, with a Protestation in my Hand, and an alarm in my Mouth, you may expect, that ere long, the whole swarm will likewise bite and follow, every one buzzing and crying in the Ears of his Neighbour, up, depart, come out from the Tents of these wicked Men, touch nothing of theirs, lest you be Consumed in all their Sins. Are we not already half Scorched up with the heat of his anger? who will be able to abide, even the Day when he comes in good earnest to avenge the Quarell of his Covenant? Is not a jealous God at the very Door, throwing in the Fire-Balls of his Fury and Indignation into all the Corners of the poor Skepp, through the whole Church and Kingdom of Scotland? Is it time then for any Lot to linger in Sodom? Others again may reflect and say, this fellow hath a world of ill worded, raw and undigested Expressions, fluff, &c. Not worth the Reading. I answer, Distinguendo; if thou whisper this to a Friend, out of Pity and Requite, I shall take it kindly, acknowledge my infirmity, and Confess my fault, perhaps it is true: But if Self-swelling Pride or pre-judice make a Table-talk of it, or blaze it abroad, from a design to ridicule; Then (since thou pincherst me by this home-thrust, hits me upon the sore Heel, and falls in upon my weak side) I must crave leave to spell out thy Name ad longum with a short ironical Introduction, by telling thee, thou does very well to throw it by, as falling neither thy Heart nor Humour: For I perceive, thou hast in some measure

learned that great Lesson, noce teipsum, being, it seems sensible, that such Pearls
were never made, to cast before Swine, of which Noble Rank and Order, I take
thy Worship to be one; thy own Tongue bewrayeth thy own folly; thou cannot for thy
Heart say Shiboleth; that is, thou cannot from thy Heart speak good of thy Neigh-
bour, or of any good thing; thou discovers thy own Wickedness, more than my weak-
ness; itching more to Censure, than any desire to be Edified: I told thee before, that
it is not my present purpose to set my words upon Pins, or my Sentences upon Tipstools,
especially having dispatched thee in great haste, my design in this main, being to endea-
vour, if possible, to prevent thine and the Lands Ruine. Thou may likewise be in perill
of Censuring me for some harsh-like words, and Satyrick-expressions, scattered here
and there: For Answer, considering Adams Minds, the Course of the times, and the
horrid Nature of these persons Crimes, it was impossible for me to put it in a milder
dress. Finally, good Reader, if thou think me too particular: This is only to refresh,
and a little Rub up thy Memory and my own, we having got a trick now a days,
to huddle all up, and scroof all over with Fair Generals, which (let me tell thee,
sub-rosa) is neither fair nor Square: Let this serve for a sufficient Apology ones for
all.

Farewel.

The Author's Pass to these few Sheets.

**Go Little Book, go spare no pains,
Go take thy Fate amongst Great and small:
Go Smite, go pierce them Heart and Reins,
Convince, or then Confound them all.**

A Project for Scotland, &c.



HERE is a Grand and Seasonable *Question*, tending to the Undoubted Publick Good of both *Kirk* and *State*, proposed to the Solid Wits of this Age, I mean, to all Serious Thinking *Scots-Men* in their Right Wits, to be by them Prudently, Impartially, and Faithfully Answered, and if Carried in the Affirmative, as they and I shall Answer in a *Dying Hour*, it will certainly Stop the Grumbling Mouths, and Ease the Perplexed Minds of all Good Men, viz.

That since our Undoubted *Sovereign* hath his Test, Oath of Allegiance and Assurance, Sworn to His Sacred Person and Government, (and why not, there's all the Reason in the World for it) that He may know, whom to Trust, and whom not: This for the Security of the *State*: As also, the Church of *England* hath their Sacramental Test, without which, none can be admitted to Places of Publick Trust; And this for the Security of the *Church*. Now, since we have Laws, Acts, and Constitutions, both Civil and Sacred, Different from, and Independent upon them, *The Kittle Question* is, Why may not we likewise, (for our own Security) without Offending either *Whigg* or *Tory*, have a *Presbyterian Reformed, Presbyterian Test* in *Scotland*? Only have a Care of the Word COVENANT, (I had almost Snapped out with it in my *Title Page*), for that's enough to Frighten us out of our Little Wits, and the Debauch'd High Flown *Tartan-Tories* out of their Graceless Wits; as if we were with *Paul* and *Silas*, going to turn the World upside-down; or pretending with their Old Hagg-Mother, *the Witch at Endor*, to raise the Devil in the Likeness of our Honest Old Buried *Samuel* out of his Grave again.

If any Thing of this Nature shall happily happen to be done, let it contain a True, Full, Faithful and Brief Narrative of our *Presbyterian Principles*, in Doctrine, Worship, Discipline, and Government, in so many short, plain and distinct Axioms, relating to each Head; together with a particular Enumeration of our several Steps of *Defection* and *Declinings*.

Then after the said Declaration of what we are to powne and adhere to, let there be a Faithful and Full Explanation upon each Head thereof, and that so clearly and plainly, that it may admit of no Ambiguous Sense, or Double Construction, and may be a Standart (next to our Confession of Faith) conform to the Word of God, in all time coming; That *Ministers*, but especially the Poor People, may not still be to seek in Points of *Duty* and *Practice*; And that all Banks of Persons may know, how to keep them

themselves within the due Bounds of their proper Sphere, Station and Capacity, *Civil or Sacred*, in which the Great GOD hath Placed them.

When the said Oath, Declaration (or call it what you will) is thus Fram'd and Explained, even to the Capacity of the Meanest, then let it be sent up to His Majesty for His Gracious Approbation, and Recommended by Him to the Parliament, for their Civil-Sanction, then afterwards Ordered to be Printed in a small *Octavo*, as a *Vade Mecum*, for Pocket Convenience, and Dispersed through the Kingdom; and Poor Families, who want Money to buy them, to have them *gratis*, the Ministers and Heretors paying for such: That so the World, and even our selves, may know, what we are, where we are, and what we *Profess*, and resolves, to *Stick by*; since the *Graceless* on the one Hand, and some Unreasonable *Wild-Bodies* on the other, do Fancy; that our Principles now, are quite different from what they were in our Father and Fore-Fathers Days.

Then let the said Oath be offered unto all, but imposed upon none, against their Will; only, these who refuse, let their Names be insert in the Publick Records, and if you please, read out in Churches, that they may at least be known to the World, and Branded with the Mark of the *Beast*. And whoever voluntarily taketh the above Oath, and is found afterwards to make the least *Tripp*, either in Matters of *Publick Trust*, or *Privat Dealings* betwixt Man and Man; or otherwise in his Personal Walk and Conversation, (he being thereby a Disgrace, Stain and Scandal to his Profession, and the Good Principles of our Religion) Let him be Exemplarily Punished as a *Villain* in *Malquerade*, to the Terror of all Double Minded *Knaves*, and Rotten Hearted *Professors*.

By this Means, we may easily come to know and distinguish *Friends* from *Foes*, and prevent the Constant, Treacherous, Undermining Practices of *Heart-Enemies*, under fair Pretensions, and *Mask* of *Profession*, and would contribute much to the *Purging* of *Church and State* from many a *Secret Judas* in both.

I know this Plain and Honest *Question* will Startle not a few of *Avow'd Malignants*, (since they retain still the *Old Leprosie*, we will give them still their *Old Name*) on the one Hand, and those who resolve to Sit and Live at *Ease* on the other; and may prove very Puzzling, nay go near to break their Brains, like these in *Matth. 21. 24, 25, 26, 27.* how to Solve and Answer it *Cannily*, and Handsomely, so as to Please all, and Offend none: Though it be *omnibus notum*, that a Child of ten Years of age, fifty years ago, could easily have Untyed this Formidable *Gordian Knot*, by telling us in one Word, *Offend* whom we will, let us not Offend any of these *Little Ones*. Let us make Conscience of a Necessary and Seasonable *Duty*, and what is *Commanded*; then Commit the *Event* unto Him, who is Faithful to Perform what is *Promised*.

They who see not a *Necessity* for something of this Nature; and the U-
niversal Good, Peace and Safety to both *King* and *Country* thereby, they
cannot be Born in *Scotland*, or else, they must certainly be Born *Blind*, and
Judicially Infatuat: Thus I leave this and them both; the one to GOD'S
Providence; the other to a further Judgment.

FAREWEL.

*Unto all Courts, Spiritual and Temporal; The Humble
and Serious Advice of the Author.*

JACK PRESBYTER, if you would *Thrive*
Then take my Counsel while its time,
All Achans, you must quite out-drive,
Least *other's Sins* become *our Crime*.

OLD PERJURIES, which still doth haunt
Us like a Ghost, where e're we go,
For Breach of **SOLEMN COVENANT**
Though now forgot by high and Low.

All *Jesuit* Priests, and *Papist* Pesters
Which still infest this Ruin'd Nation,
With *Anti-Covenanting* Testers,
Heart Enemies to *Reformation*.

All *Atheists*, *Deists*, *Debauchee's*,
The Brood of Hell, spew'd from the Pit,
And Trembling *Quakers* Blasphemies,
All which, old Nick has you Besh--t.

All Aw-les, Law-les, God-les Catives,
The Plague and Scandal of our Land,
Deserving not the name of Natives;
whose Souls the D. keeps in Pand.

All who contemn *Church Disciplin*,
Such bold and impudent Pretenders,
Go punish by your *Laws Divine*
As highly Obstinar Offenders.

And

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And hiss out all from place of *Truth*,
Who *Jehu*-like, drives *Cursed self*:
For all their *Gaibs* they'll break and burst,
If once you offer *Bribe* or *Pelf*.

When you have Sweep'd this *Rubbish* out
From *Church* and *State*, there yet remains
More to be done, beyond all doubt,
By *Great* and *Small*, well worth your pains.

All what's Committed to your care,
In Matters purely *Ecclesiastick*,
See for your Souls, you Quit on *Halt*
Or *hoove*, to such as are *Erasick*.

With *Zeal* and *Courage* then go on,
Stand up for *Truth*, and its professors,
Advancing what you have begun,
Like to your *Noble Predecessors*.

Brave *Publick Sp'rits* (a thing so rare
In this degenerat *fordid Age*)
See that you Cherish every where;
Before that you drop off the *Stage*

Ah ! Do not stop a *Work Divine*,
The great *Work* of your *Generation*,
Till you arrive at *FORTIE NINE*;
And then, O then ! *Thrice Happy Nation*.

Then *Scotlands Mourners*, Young and Old,
Shall shout and Sing forth *Zions Sonnet*,
When they with Joyful Hearts behold
A *Glorious CAPE-STONE* put upon it.

So, shall your Poor *Pasteriee*,
When you are Crumbled into *Dust*,
Proclaim your *Fame*, both far and nigh,
As *Faithful Men*, True to your *Trust*.

The undoubted Causes of Gods Wrath, and of the present National Calamities, which if not speedily Confessed, Acknowledged, Mourned for, and Repented of, will in all seeming probability, provoke a Jealous God to punish us yet Seven times more, till we be Consumed; and force the Wisest and Stourest of us, at last, (like Miserable Achans) whether we will or nor, to give glory to GOD, and Confess what we have done, when perhaps too late.

BECAUSE this wofully Hardned, though Enlighened Generation, will not be perswaded to look a little back, and seriously to Reflect upon their former ways, both of Old and of Late, least they should be like so many *Major-Mistakes*, or *Dispersing-Spirals*, when they see the black Shadow of that fearful Ghost of *PERJURY*, &c. and double *Vengeance* attending it, pursuing them close at the Heels: And seeing that these things stick to our Bones to this very Day, though they seem so far Remote, that they are grown stale, worn out of Date and Mind, almost Buried in Silence, and quite forgot. Therefore, I'll begin our *Woes*, where it was expected they should have ended, from that famous year of Scotland's *JUBILEE*, 1638.

In the Late unhappy Reigns.

THAT in the days of our *Affliction* and *Misery*, we never did, nor yet will cast back our Eyes, and Remember: Nay, that we are not so much as desirous to be informed of all the pleasant things we had in the days of *Old*; particularly, and especially, about the time of that Signal and Glorious appearance, and manifestation of the Great GOD, the Lord Our GOD, at the breaking up of the Reformation from *Prelacy*, &c. and the solemn renewing of our *Covenant* with Him; what fervent wrestlings Night and Day, with strong crys and Tears, was then to be found among the *Worshippers* of that time, which ushered in the Dawning of that Blessed day, never to be forgotten; and now when past, to be Remembered with sorrow? What Plentiful pourings forth of the Spirit from on High, did then Appear in the Morning of that Day, evidently Manifested, both in his special reviving influences upon the truly Gracious, and general influences upon all Ranks of Persons: That Noblemen, Gentlemen, Burgeses, Ministers, and Commons of all sorts, were admirably animated and excited unto a Cheerfull, Speedy and resolute Renewing of their *Covenant* for Reformation of Religion, and their own personal Conversion; with the most singular tender Frame that hath been ever heard of, lifting up their Hearts and Hands unto the most High GOD, with Rivers of Tears trickling down their Faces; And when they were engaged in that *Covenant*,

turn'd, as it were, into other Men, of a more excellent Spirit than formerly, undervaluing their own things, minding and valuing only the things of Jesus Christ, wholly taken up in the Advancement of that Common Good Cause and Interest of Religion, as their *One Thing Needful*. What Power and Efficacy did then accompany the Preaching of the Gospel, to the Convincing and Converting of many Sinners to the LORD, Establiſhing and Confirming of Believers in the Faith, a great Concomitant Seal of GOD's Approbation of that Blessed Work? What Joy and Trembling was there then at the *Hearing of the Word*? What Lively Heart-Exercise? What flowing forth of the Spices of GOD's Garden? What Tenderness of Conscience? What Delight and Pleasure without Wearying in Religious Exerciſes and Duties, and Communion with GOD, and Christian Fellowship of the Saints for Mutual Prayer, and Godly Conference for Edification? What clear Light did then shine, to set us in the straight Paths of the LORD, to discover, and keep from turning aside unto Crooked Ways, on the Right or Left Hand? Then was our Publick Councils, both of *Church and State*, shined upon from Heaven, and Righteous Decrees proceeded forth, Then had *Scotland*, Magistrates and Judges, Wise, Sober, Grave, truly Noble Patriots for their Countrey, and Valiant for the Truth: Our Rulers then were not a Terror to Good Works, but to the Evil. Then did the People rejoyce, when the Righteous were in Authority: Then were the Church of *Scotland's* Ministers and Teachers Cloathed with Salvation, and her Saints shoured aloud for Joy, her Provision was abundantly Bleſt, and then went all things well in our *Judah*: Then was it pleasant to see Brethren dwelling and acting together in *Unity*, and joint in the Truth: All our Survivings were, who should be most Zealously Faithful and Forward in their Masters Service. What Unite Zeal, Tenderness, Thoroughness, and Peremptory Exactness, was there then for all CHRIST's Royal Interests, the due Rights and Priviledges of his Church? Carefully Obviating and Abstaining from the least Appearance of Ceding in the Matters of our GOD, or Declining to either Hand, from his Streight Paths, for Fear or Favour of any; Valourously, and Timeously Resisting, Witnessing, and Protesting against the least Incroachment upon our great *Masters Royal Prerogative*. How Famous was a Man then, according as he Diligently, Faithfully and Zealously Acted for the LORD? Advancing that *Blessed Reformation* Impartially Opposing all Opposers, and Opposition thereto? How Unfavoury then was *Detestable Neutrality*, and Indifferency in the Cause and *Covenant* of GOD? Then was Poor Despicable *Scotland* Honourable among the Nations. Then might it have been truly said of *Scotland*, What Nation is there so Great, who hath GOD so nigh unto them, as the LORD our GOD is in all things, that we call upon him for? Then might it have been said of thee, O Church of *Scotland*, Happy art thou,

Who

Who is like unto thee, O People saved by the LORD? the Shield of thy Help, and who is the Sword of thy Excellency, and thine Enemies shall be found Liers, or Subdued unto thee, and thou shalt Tread upon their High Places: For then the LORD was with us, while we were with him, the Light of his Countenance was our Strength and Joy, which made us to prosper in every good Work, and whithersoever we went forth. But now, *Alas!* --- *Ah* — Reader! whoever thou art; Stop and Pause, stand Amazed, and think and think again, upon what we once had, and sweetly enjoyed, But now *Alas!* Now we have miserably lost. And if thou be a Christian Born in Scotland, and have the least Spunk of Spiritual Life, and the smallest Spark of that once Noble (though now Frighful) Grace of Zeal (then the Glory and Defence of a Reformation, now ready to give up the Ghost, Crawling, Languishing, and Breathing out its last, under that Hideous and All-devouring Mountain of thrice Cursed Self; then no bigger than *Elijah's* Hand, but now covering and overspreading the Face of the whole Kingdom) if thou be not twice dead, and pluckt up by the Roots, or a Detestable *Gallio*, and Loathsome *Laodicean*; If thou have not the obdured Heart of a Stone, the Bowels of a *Judas*, and altogether left of GOD; Then this must needs make thy Soul sink within thee, and force Floods of Tears from thine Eyes, and cause thee to cry out with Wonder and Astonishment, O Dreadfully Degenerat Age! Ah Wretched Generation! O People Foolish and Unwise! have we thus requite, and so shamefully forsaken the LORD our GOD, and *Zelkiah*-like, *Ezek. 17. 19.* have with our own Hands drawn down upon our selves that flying Roll, the Double Vengeance of GOD and his Temple, and entered our selves Heirs unto all the Broad Curses of a Broken COVENANT, and intail'd that Fearful Doom upon us, and our Poor Posterity (which the Hardned *Jews* once did, and which is bound upon them unto this very Day) his Blood, his Precious Blood, be upon us and upon our Children; The Blood of a Glorious Reformation, now almost Sunk in its own Ruines; The Blood of all the Zealous Contending and Wrestling Martyrs of CHRIST and his Cause be upon us. Have we indeed given our *Amen* and Hearty Consent to all this! or where are we? What are we doing? What have we a mind yet to do? *Ah!* When will we once do something or other to Purpose, for to Avert and Prevent (if possible) the Terrible Judgments Threatned, Determined and Halting. Certainly what's come upon us, cannot but deeply Affect us, else we are but Base Bastards, or at least very Unnatural Sons of our Poor Bleeding and Forsaken Mother, now when she is bringing our Faults to Remembrance, and laying Fearful and Heavy Things to our Charge, we cannot but return her the Whip'd Boy's Answer to Queen *ELIZABETH*, *Infandum, Regina jubes renovare Dolorem.* Ah! Will we never come to our Wits, till the Surprising Thunder-Claps of GOD's Wrath put us all to our Wits End.

2. That we have never to this day duly and distinctly reflected upon, and seriously pondered and laid to Heart, the Tremendous and Horrid Nature, with the Singular Aggravations, of *Scotland's National Guilt*; And wherein soever any of our selves yet alive, will be found Guilty with the Guilty Nation, since the time of our last *Renewing of the COVENANT*, in the Year 1638, until the Year 1660: For, as our Declinings soon began, and by the time we had put our Hands well to the Plough, many did, *Alas!* look back again, so they ever wrought, Corrupting like a Gangrene or Leprosie, till at length it broke out upon our Foreheads, and then as a Mystery of Iniquity, at last broke forth in a plain, open, professed, and shamelessly Avow'd Bursting of all the Bonds, and a Declared Stated War against the LORD and his Anointed: And though the particular Steps of *Defection*, in that Interval of Years, are fully expressed in the Publick Papers of these Times; As in that *Solemn Acknowledgment of Sins, Engagement to Duties, Confession of the Ministers, Protestation, Remonstrance, Causes of Wrath, &c.* Yet they are not to this day duly laid to Heart, and mourned for.

3. The Universal Debauchery, Ryoting, &c. and even the Blindfold and Random-Rejoycing of Professors, upon the Return of K. C. the 2d. of Memory, ere ever they knew, whether he would prove a Friend or Foe to Religion; Some whereof, Smarted afterwards by his Fury, and their own Disappointment, bearing the Blae Marks of their Fondness and Folly.

4. The Horrid Mocking of both GOD and Man, by the same K. C. the 2d. both at *Breda*, in Presence of the *Scots Commissioners*, who were Designing both his Spiritual Good, and Temporal Grandure and Prosperity; and afterwards by his Letters to Ministers, and his Answers to theirs. And at last, (to put the Fatal Cape-Stone upon all) do but Read the two Papers found in his Closet after his Final Exit, and Printed by his Brothers Command in anno 1687. Wherein he Avowedly declareth to the World, his being *Papish*, and doth Bless GOD for the same. All this notwithstanding of his taking the Oath of the Great GOD upon him, once and again, with the greatest Aw, Solemnity, and at least seeming Cheerfulness and Willingness imaginable: Then afterwards (to aggravate his Dreadful Apostacy) in his Publick Declaration before his Court at *Dumfermling*, the 16th. of August 1650, he had these Fearful Mock-Expressions, *That he was Firmly Resolved, through the LORDS Strength, to Adhere unto that COVENANT; And to Prosecute, to the utmost of his Power, all the Ends thereof, in his Station and Calling, Really, Constantly and Sincerely, all the Days of his Life; In Order to which, he doth in the first place, Profess and Declare, That he will have no Enemies, but the Enemies of the COVENANT, and that he will have no Friends, but the Friends of the COVENANT, and that he will not Imploy, or give Com-*

missions to any, who have been Active in Council or Arms against the COVENANT, until that they have not only taken and renewed that COVENANT, but also have given sufficient Evidence of their Integrity, Carriage and Affection to the Work of Reformation; And is fully Convinced, that that COVENANT doth Undoubtedly tend for the Glory of GOD, the Good of his Cause and People, and his own Honour and Happiness. YET, Upon his first Mounting the Throne, how suddenly did he Read out to his Subjects, in Letters of Blood, the Words of Unhappy Rehoboam, 1 King. 12. 13. and 14. Then immediately Sung Psal. 2. 3. The Furious Effects of which, forced some of us, at last, to Read Eccles. 7. 7. And turn Mad-Men. And no sooner was the Crown put upon his Mortal Head, but (as a Second Pope) he most Daringly Grasp'd at CHRIST's Crown too, by that Blasphemous Supremacy, in Usurping the Sole Prerogative Royal of the SON of GOD, as his Vicar, yea Co-Partner, and more than equal Sharer with him, in Ecclesiastick and Spiritual Matters. And did put this as boldly in Execution, by his Impious and Sanguinary Laws: Instance, the Turning out, and Actually Depriving, Hand over Head, at one Blow, some Hundreds of Presbyterian Ministers, CHRIST's Faithful and sent Ambassadors, without ever so much as telling them, by Summonds, Lybel, or Process, for what: The Shedding, and taking upon his Head, the Innocent Blood of the Famous, and eminently Faithful Mr. James Guthrie: The Repeated Woful Indulgences, Imposing of Heavy Taxes, Cesses, &c. and Levying of Military Forces: All Grounded upon, and Inforced from that very Head of this Monstruous and Accursed Supremacy, (*This is that Achaz.*) as if he had been fully Resolved to Jump himself into the Un-pardonable Sin: And was likewise Owned, Acknowledged, and Sworn unto as such, by all Ranks of Persons, especially by the Fourteen thrice Abjured, and Avowedly Perjured, Antichristian, Knights of the Black Order, and their Sycophantick, Underling, Scandalous Creature-Curats, both in their Lifeless Sermons, and particularly, in their Fearful, Comedian-like, and Complementing Prayers to the Great GOD, the Searcher of Hearts. From all which, I am easily perswaded to believe, that *this Man* Died a Violent Death, as was Shrewdly Suspected, Universally Reported, and Expresly Affirmed by the late D. of Monmouth in his Declaration; And that he found the Weight of that Daeadful Word, Ezek. 17. 15, 18, 19. *Shall he escape that doth such things, or shall he Break the Covenant and be Delivered? Seing he despised the Oath, by breaking the Covenant, (When so, he had given his Hand) and hath done all these things, he shall not escape. Therefore thus saith the LORD, As I live, surely mine Oath that he hath Despised, and my Covenant that he hath Broken, even it will I Recompenſe upon his own Head.*

5. The Ministers their too calmly and suddenly quitting their Respective Posts and Charges, over which the Holy Ghost had made them particular

ticular *Overseers*, and that only upon a threatned hazard, by *Paper-Proclamations*, ere ever they were thrust out by force, and so exposing their poor Flocks to the hazard of these *Grievous Wolves*, afterwards obtruded upon them, and redacted themselves to an utter incapacity of reentering to them, as Matters then stood, and this without giving a sufficient Testimony by any Church Judicatory, against so horrid an *Ab*; thereby to have publicly Witnessed before all men, for the Spiritual *Kingly Power*, and Supreme Government of their Great LORD and Master, only Lord of their Ministry, and the Exercise thereof; and to have protested against the gain-sayers: And then indeed, or never was the Season, when his Enemies had so daringly presumed to inhibit, and Discharge his *Commissionat Ambassadors* to negotiate a Peace in his Name with poor Sinners, and so openly declared that they would no longer have this *Man* to Reign over them. And likewise their Flock (especially the Great Ones, Representatives of the Nation) had neither the Courage, Affection, nor Honesty to give them the least Incouragement, in standing by them, but did basely leave their poor *Pastors* to stand upon their own leggs, and shift for themselves; which was indeed the great Argument (though no sufficient excuse) that discouraged them to stand out the Storm: However, it be most true, and worthy of all our observation, that their Holy and only wise Lord and Master (whose prerogative it is to bring Glory to himself, and good to us, out of all our Misguidings) did in the depth of his Counsel, order that Providential loosening of Ministers from their Charges, for the *major bonum Ecclesiae*, and to the more effectual advancement of the Gospel in many other places of the Kingdom, particularly among the wild *Higblanders* and rude *Borderers*. This was a Singular and remarkably blest Transportation indeed, by the sovereign hand of the great Shepherd of the Flock, whatever was the Paintings or infirmity of under-Pastors in this business; Not ^{to us} ~~unto us~~, not ^{unto him} ~~unto us~~, but *unto him be the Glory*. But ah! When we reflect again, and again, upon that dismal day, when the whole of our Reformation from *Prelacy*, &c. was so professedly and avowedly razed, and quite overturned, and that *Antichristian Prelatic* Government set up by a pretended *Supremacy* over the Church: Oh! What sinful Silence then surpris'd us all, that there was found no Party in the land of all the *Covenanted Friends to Reformation*; Nay not of Ministers (whose part it was by Office as Watch-men) either to give warning in due Season, as used to be in former times, or jointly to appear, for Witnessing their repentment of that most dreadful course of *Rebellion* against the *CHRIST* of GOD: And that which more aggravated that *sinful silence*; they were at that time in a far better capacity to have joined in any Testimony, then ever they were afterwards, being in the Possession of Church *Assemblies*, at least of *Presbyteries* and *Synods*, before they were by violence dissolved. O! What

sad Reflections may we have, upon that sinful and shameful dismissing of our selves, and *Presbyteries*, without so much as one poor Paper-*Testimony* from any of them in all *Scotland*! And albeit something of this Nature was often mentioned, and aimed at in several *Synods* and *Presbyteries* of this Church; Yea; and earnestly endeavoured by some of our most Faithful *Min*; yet never brought forth to perfection, or publick view, but still by some diversion, and unhappy hand or other, stifled in the Birth, unworthily suffering our selves to be deceived and imposed upon by *Cornal* *adv*-*sings* of some pretending to *Prudence* (under that false and shameful pretence of being *unseasonable*, when it was most, if not, only *Seasonable*) to forbear and delay to a more convenient time; and still a new woful advice to delay, untill at length the most seasonable opportunity was Elapsed and lost, the like whereof never to be recovered again. (O that this may not be our Case this day!) Then was our Arm broken, then was our Hair cut. Then did our Strength depart from us, our former Zeal and *Courage* (which we never recovered since, or ever like to do) did then fail and evanish.

16. That even these Men, who from clear conviction of the warrantableness and excellency of that Glorious Work of Reformation, so willingly engaged, and Chearfully did Swear unto the most High GOD, that they should Zealously and constantly defend the same, and who were also Honoured to be Co-workers together with him, in raising up, and defending this Noble Work, and signally Countenanced by many remarkable encouragements while they followed the Lord: That even they, in such a Generation, did so soon forsake, yea and conspired together against their own COVENANTED GOD, contrar to so solemn Engagements, and with wicked Hands, avowedly in the face of GOD, Angels, Sun, Moon and Starrs, before the World, and the Churches abroad, to their Eternal Disgrace, did overturn the whole of that Beautiful Work, and not only practically, but professedly, and under collour of Law, made void the OATH of GOD, declaring the same to be no more binding, either on their own or other men's Consciences; rescinded all the laudable Acts and Laws made in favours and defence thereof: Lick'd up again that vile Vomit of *Abjur'd Prelacy*, Establishing the same by a Law, made many grievous Acts and Edicts for strengthening that Conspiracy: Manifestly invaded our Great LORD and Master his Prerogatives of Supremacy over his own House, Ordinances and Ambassadors, and did set up an Idol of Jealousie, in his room, and razed the warranted Ministerial Government of Christ by *Presbyters*, and violently raised, dissipated, and discharged all our Church Assemblies, condemning them as unlawful Convocations of the Subjects grievously persecuted the truly Godly, both Ministers and others, who feared the OATH of GOD, and refused to Comply with this violent Course of horrid defe-

Alon: And what the *Lords Worthies* have endured (whom the World was not worthy of) since this National revolt from Christ, and opposition to his Cause, would scarce be believed among the Nations abroad. And which might here be added, that most of the *Nobility*, many of the *Gentry* and *Common People* (what through *Slavish fear*, what through *Ignorance*) did immediatly faun in with, own and Countenance these poor lifeless *Curats*, upon whom was this dreadful Character every where observed, *that they were none of those whom the Lord had sent, and therefore could not profit this people at all*, it being frequently testified by such of their hearers, as had most understanding to discern a profiting Preaching, *that they never found any good by them*; severals of whom did afterwards withdraw from them, upon this very head, among other accounts: And which is yet more considerable, that many of the People who had lived Ignorant and Profane, while they continued under them, have (after they withdrew, and resorted to these Ordinances, at the Meetings called *Conventicles*, being graciously caught by the Power of GOD in the Preaching of the Gospel) reformed their life, and made serious in the great concerns of their Souls salvation; and who also afterwards did indure the greatest of sufferings, rather than to forsake, or ingage to forsake those persecuted Meetings, and and return again to these *Curats*.

7. OUR old Rotten *Perjuries* and breach of *solemn COVENANTS*, which though now almost quite forgot, doth yet stick unto us, like an overgrown Leprosie, and from which this Land, and Inhabitants thereof, can never be cleansed and cured, but either by tremendous desolating *Judgments*, or by deep repentance, and turning again to the Lord, by *Renewing our COVENANT* as publickly and solemnly, as it was vilely broken and then *Burnt*, by the Hands of the Common Hangman, and other execrable *Ruffians*: Ah! Few of us to this day, have seriously laid to Heart the Atrociousness of this Guilt, nor been so deeply affected therewith, as we ought, for all these abominations done in the midst of us: And not a few of us, *alas!* do rather extenuat, palliat, and hide the Lands defection; as if the then change of Church Government, Robbing CHRIST of his *Supremacy*, such open, barefaced and avowed *Perjury*, and breach of *COVENANT*, with all the dreadful consequences thereof, had been Matters of Moon-shine, of small moment, and not have made such Bussle and noise about, cryed out, and Witnessed against, as some others did judge it their duty to do upon all hazards. These and many more, may make us *Belshazzar-like*, to fear and quake, that in the day (which fast halteth) when the Holy and Righteous GOD (to whom vengeance belongeth) shall draw his *Sword* to avenge the Quarrel of his *COVENANT*, many of us (who would needs be looked upon, and do vainly fancy our selves to be Innocent non-complyers with the Lands revolt) shall not escape to share
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with the workers of Iniquity, in their *Plagues*, because we have been so much partakers with them in their *Sins*. Let us remember the remarkable instance of *Saul* and the *Gibeonites*, and tremble: That Breach of COVENANT (though an unlawful Oath) was notwithstanding severely punished in good *David's* Time, by the fearful plague of *Famine*. 2 *Sam.* 21. and 1. Which sad and heavy stroke, we are this day groaning under, and still encreasing upon us, and no relief to be expected from abroad. And because we have wofully Reacted the same Conspiracy against the Lord and his Anointed, which the perfidious and Treacherous *Israelites* were guilty of. *Jerem.* 11. 9, 10. And the Lord said unto me, a Conspiracy is found among the Men of Judah, and among the Inhabitants of Jerusalem, they are turned back to the iniquities of their Forefathers, who refused to bear my Words: The House of Israel, and the house of Judah have broken my COVENANT, which I made with their Fathers. It is then no wonder, if he should pass that same heavy Doom and Sentence upon Us, as he did upon them: Therefore thus saith the Lord; behold I will bring evil upon them, which they shall not be able to escape: and though they shall Cry unto me, I will not hearken unto them. All our former strokes have not reached GOD's Gracious Ends to put us upon the speedy Search and trial of our ways: We have been hitherto (*Pharaoh-like*) proof to all his Threatnings and Judgments: spiritual and Temporal. O! Who knoweth, but this may be already the *Ninth Plague*, under which we are pining away. Ah then! Let us take the Alarm in time, before we provoke an Incensed GOD to surprise us with that last and fearful Word, once for all. *Exod.* 11. 1. 6. Yet will I bring one Plague more upon (*Scotland*) not to Mend, but to End them; not to Reclaim, but to destroy them. And there shall be a great Cry throughout all the Land; such as there was none like it, nor shall be like it any more. Yet for all that come upon us, there are not a few of our Ministers (alas for it) who no ways do make it their Concerning business to Preach up the indispensable Obligations; we and the whole Land ly under, by vertue of these our Solemn COVENANTS; And others do this so darkly and obscurely, that the one half of their hearers knoweth not well what they would be at. Though I know and do acknowledge there be many Faithful Ambassadors of Christ in *Scotland*, who boldly discharge their Consciences herein. But are we not all equally concerned? O why do we not then all of us, long for it up; Preach it up, Pray it up. Discourse it up; till at length our good Government proclaim it up? For up it will upon us, in spite of our Hearts, if not by our free consent, and Zealous endeavours, for our own good, yet by God's appointment, I am afraid, for our destruction. Alas, we are as yet like *Ephraim*, a Cake unturn'd, like a silly Dove without Heart, *Hos.* 7. 8. 11. Ah! We but smother the Lands guilt; so that we may say with *Hos.* 13. 12. The iniquity of *Ephraim* is bound up, his Sin is hid, he is an Unwise Son, for he should not stay long in the place of the breaking forth of Children. O *Scotland*; return
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then speedily unto the LORD, for thou hast fearfully and shamefully fallen by thine iniquity.

8. The Total *Apostacy* of many False Brethren, and pretended Professors of the *Truth*: Instance, that Grand *Judas*, and Arch-Traitor *Sharrp*, &c. supposed by all Sound Divines, who knew him, to be Guilty of the Fearful, and Un-pardonable Sin against the *Holy Ghost*. O shall not then such a Frightful Ship-wreck, as the above Instance is, (though there were no more) be an everlasting Warning, and perpetual Caution, especially to all *Young Students*, from Spleeting their Poor Souls upon the like Rocks, by Rushing themselves Precipitantly, upon the Tremendous, Weighty, and Painful Work of the *Ministry*, perhaps for By-Ends; Trusting only to their Parts, and a Small Stock of *Learning*, before they be well Rooted and Grounded in the *Faith*, and have the Precious Stock of *Real Grace*, a Through and Saving *Change* wrought upon their *Souls*, and come this Length, even to make a *Personal COVENANT* with GOD, Write it, Sign it, and lay it up by them, *ad futuram rei memoriam*, as a Witness, either for, or against them, accordingly as they afterwards behave themselves; And not offer to Preach the Great Point of *Conversion*, &c. to others, before they be past the Pangs of the *New Birth*, and become True and Sincere *Converts* themselves; that so they may be able to Speak from the *Heart*, and their own Sweet Experience, to the *Hearts*. When all this is made Conscience of, and done, then they may, with a Holy Boldness, (as having GOD's Call,) yet with Humility, Fear and Trembling, come forth, and offer themselves to the Service of their COVENANTED GOD, to be Fellow-Labourers in the LORD's Vineyard, now when the Harvest is great and the Labourers few. And having these Pre-requisite Necessary Qualifications, and yet stands, as it were, Idle all the Day, in the Mercat-Place, amongst the Croud of Groundless Objections, and other needless Niceties, some not coming out, until the eleventh Hour; some, may be, not at all: Such will be found Guilty of *Sirring* GOD's Call, which is again Dangerous on the other Hand. But O! Since every Individual Christian, every Believer, is expressly Commanded, *To put on the whole Armour of GOD*; how much more then a *Minister* of the *Gospel*; and all little enough, to put them in a Standing Posture, to Resist the Fiery Darts of the Devil, and to keep them from Turning either a Desperate *Judas*, an Ambitious *Diarephes*, or a Covetous, Base, and Mean Spirited *Demas*: For so long as we are in the State of Imperfection, we may lay our Account for it, that *Satan*, the Common Enemy, will still be Throwing in his *Tares* among the good *Wheat*; And his Grand and Principal Design is, to raise up, and Tempt *Corrupt Church-Men*, as well knowing, that such will play the Devil and all, to get their Ambitious, Greedy, and Covetous Ends Accomplished, if it were to the utter Ruine of a whole *Church*. And should not this, on the o-

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ther Hand, put *Presbyteries*, and all concerned upon their Guard, *How* and *Whom* they *Admit*, and *Receive* into their Bosom? By the *By*, suffer me to tell you, that it is the Complaint, and Dayly Fears of many, both Ministers and People, That Persons are now Recommended, Received and Admitted, upon too Slender Proofs of their Sufficiency, and too Easy Tryal and Search, especially, as to the above Necessary, Inward Soul Qualifications of a Minister of CHRIST; and so is seen upon it: Are there not already some Thrust out, who, the next Day, are ready to Cut our own Throats, or Turns a Disgrace and Scandal to their Brethren, and the Holy Ministry? I do acknowledge and believe, that a Minister (though a *Cast-away* himself) may Preach the Gospel to others, yea, and perhaps be some Sort of an Instrument, to Convert a Sinner; Yet I think, this is almost as Rare a Thing, as another Thief upon the Cross; So that we dare not, nor must not take our Measures by, or presume upon this Head. Therefore, we are bold to say, that any Designing for this Sacred and Awful Office, cannot be too *Cautious* himself, nor too Strictly *Try'd*; and then Bound by all that's Sacred, and Tied by as Formidable an Oath, as can possibly be Worded, that they are *True and Sound Presbyterians* in their Heart, Judgment, and Principles, and Declared, Stated and Avowed Enemies to every Thing, that so much as Smells of *Popery*, *Prelacy*, *Eraastianism*, and such like Destructive *Errors*; And Resolves, in their Masters Strength, Firmly and Resolutely, to Adhere to their Principles upon all Hazards. And if any such afterwards (notwithstanding of all this) Listen to the Tempter, Swallow the Bait, Venture upon *Perjury*, and will needs *Damn themselves*, Let them then go to Hell with a Witness, it's none of your Fault, you are free from their Blood, and from having any Hand in the Churches Ruine. I humbly think this is no Unseasonable Advice and Caution, especially since we have so many former Fatal Experiences of Mens Naughtiness.

9. The Universal *Complying*, Cowardly Ceding, Yielding and Tampering with the then Desperate *Enemies* to *Reformation*, and especially in the great Points of CHRIST's *Crown*, as *Sole King*, *Head*, and *Supreme Governor* of his Church; And a Partial Falling away from the *Truth*, by both Ministers and People, Men of *Timorous Spirits*, and Lovers of *Ease*; together with the many Unaccountable Steps of *Defection* and *Division* flowing therefrom. Instance, the Taking and Accepting of our Protestant Pope's *Indulgences*, (Founded upon, and Directly Flowing from that *Cursed Supremacy* the Mother of many Woful *Divisions* and Animosities, not Cured to this Day: The Paying of Unlawful *Taxes*, *Cesses*, and Impositions for Damnable Ends; the Express Narrative of the *Act* bearing to this Purpose, *viz.* To Raise and Maintain Forces to Suppress *Field Preaching*, (by them called *Rendezvous of Rebellion*) and to show our Unanimous Affection and Resolu-

lution to Maintain His Majesty's Supremacy and Greatness, over all Persons and Causes, as Established by Law, &c. But (to give the above Indulgence another little Touch) let it be considered, that as other Steps of Defection seemed to be more Passive, Extorted and Violented, especially from Professors, by Reason of Unceasing Persecution and Cruelties: Yet this of the Indulged, was a mere Voluntary Act, purely of their own Accord, by making a down-right Paction with the Enemy, and willingly Surrendering up the Fort of their Ministerial Privileges, Committed to their Trust and Keeping, by their Great LORD and Master; and that no ways upon Articles of Capitulation, but wholly upon Discretion; all the Conditions and Terms being of the Enemies own Making; and how Fair and Honourable these Conditions were, (*consideratis considerandis*, as the Lands Circumstances then stood) let the Weighty Nature, Import, and Extent of their Sacred Office Judge. O! our Venerable Assembly, do your selves and us the Justice, to allow us but a Fair Vote amongst you, whether this was a Sinful and Shameful Step of Defection, yea, or not; And then likewise, as to all the other Backslidings, Defections and Declinings, (Naming them one by one, else it signifies nothing) whether they have been, and so long as not Acknowledged and Condemned, still are, Presbyterian Grievances, and Causes of Wrath, yea, or not: This might be thought, no Unseasonable Overture, if it were no more, but to Undeceive, and Take off the Persuasion of many Inconsiderate Creatures, and the Suspicion of others, that these Defections are Homologat by all; though Persons more Wise, and Tender of our Ministers due Credit and Reputation, do persuade our selves, that not a tenth Man amongst them, either will or dare Owne, Defend, Excuse, or Extenuate any of the Lands Defections, &c.

10. The Dreadful Benumbing, Deadning, Debauching, and Violently Racking of Mens Consciences, by Soul-Damning, and Self-Contradictory Oaths, all directly contrair unto, and openly Flying in the Face of our former Solemn Vows and Engagements to the Great GOD, and our Universal Compliance therewith; so that the Poor Land was, with its Inhabitants, Deeply Sunk in the Guilt of most Horrid, Fearful and frequent Perjuries, and the Consciences of many a Poor Wretch, so Seared, as with a Hot Iron, that they, at length, became quite Senseless, Stupid, Regardless and Indifferent, how often, and how many of them they took; if it had been (as they themselves said) to Cart Load fulls. O! what Hideous Cries; from the frequent Perjuries in Scotland, are sent up to the GOD of Vengeance in Heaven, for Hastning the Wrath Determined.

11. The Innumerable, Bloody, Barbarous, and Inhumane Cruelties, Committed and Exercised by Monstruous Canibals, Fratricides, and Vile Russians, in their Slavish and Absolute Obedience unto Men Establishing

Iniquity by a Law, by Defaming, Slandering, Informing against, Searching out, Hunting these Poor Partridges out of their Lurking Holes, Dens and Caves, Pursuing them, Plundering, Pillaging, Harrassing, Begging, Intercommuning, Dragooning, Apprehending, Imprisoning, Shutting them up in Dungeons and Rocks in the Sea, Banishing to Foreign Plantations, Selling them for Slaves, Mutilating, Disfiguring, Pirating, Rolling them upon the High Roads, Heading, Hanging, Drowning, Quartering, Tormenting them with Burning Matches, Torturing with Bores, and Thumikins, Boutchering and Murdering *Thousands of the LORD's Hidden Ones*, in the Open Fields, upon the Road, upon Mountains, in the very *AA* of Worshipping GOD, while on their Knees: And all this to their own Brethren, Countrey-Men and Relations, and that against all Ranks of Persons, without Distinction of High and Low, Rich or Poor, Respecting neither Age nor Sexe, Sicknes nor Infirmitie; from Dying Men of Fourscore, to Young Girls of Fifteen, of all who any ways Opposed, or gave the least Shadow of a Testimony; nay so much as Offered to Mutter but one Word against their Raging, Madd and Desperate Designs, and when no Lybel could be found or proved (in their Sense) to find them Guilty, then their Unreasonable Fury Reached and Squeezed the Poor Innocent Pannel that fell in their Hands, by that Devilishly Popish *de super inquirendis*, upon his very Thoughts, Judgment and Opinion, so that they were sure to have a Hit at him, *Fas aut Knave-Fas*, Right or Wrong, if he was but a True Protestant-Presbyterian, and good Christian. Such was Scotland's Savage Brutality in *Diebus illis*, when the Red Dragon, that Old Serpent, and his Bloody Slavish Volunteers, were Casting out Water as a Flood after the Woman, and was Wroth with her, and made War with the Remnant of her Seed, which kepted the Commandments of GOD, and had the Testimony of JESUS. Nor was this all, but these Poor Perplexed Worthies, must likewise Suffer by False Friends, Secret Judas's, and Pretended Professors, forsooth, particularly when they were at last put to that Forced Pinch, and Unavoidable Necessity of Defending themselves, their Poor Children, Families, and the Cause of GOD with Sword in Hand, once at *Pentlands-Hills*, a second time at *London-Law*, and *Bethwel-Bridge*, and a third time with that Noble Martyr the E. of *Argyle*; How did then Thousands of Heretors, besides the *Militia* through the whole Kingdom, (in all these Bloody Rencontres, presently Raile the *Huy* and *Cry* after them, got all to their Arms, and joined with the common Enemy, as if they had been going to oppose a formidable Invasion of Foreign Cur-throats, or Irish Massacrers, and its more then probable, many of them had neither been so ready, so stout, nor so cruel against such: And so soon as any of them were taken

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Prisoners, dragged into *Edinburgh* and other Towns, and there condemned to die as Malefactors; how ready was then our Cowardly *Burgers*, and degenerat Citizens to watch them, and to guard them to, and at their publick Executions, to their indelible Blot and perpetual Disgrace. And others lying Snaking at Home, by their own Chimny Corner, either Excusing themselves, or Shifting so urgent, pressing and peremptory a Call to joyn with their poor Brethren (by which, much of their Blood might have been saved) whose only supposed Crime was merely for Non-Compliance, for Innocent Self-Defence, and frequenting these persecuted Meetings, and Preaching of the Gospel by Christs Faithful and sent Ambassadors, in Houses or Fields, as they had best Access; standing out, and Witnessing for that same *Truth*, contending for that same Noble Cause, and keeping up a Testimony for that same Work of Reformation, which they themselves, and their Enemies, were all equally ingadged, and solemnly Sworn to maintain and defend.

12. That in the most of the above Woful *Steps of Defection*, there never wanted (*Alas !* for it) a party of our Ministers, not only Complying themselves, but still likewise Confusing and Confounding others of their Brethren, and the poor People, by Arguments and Perswasions to follow their unhappy Footsteps in joyning with, and hearing of these Lifeless and Unsent *Curats*, taking of Sinful Engagements, paying of Wickedly imposed *Cesses*, and exorbitant *Taxes*; as also, to Desert the Meetings of these Courageous and Eminently Faithful Servants of CHRIST, who jeoparded their Lives in the open Fields, and to Embrace and accept of repeated *Indulgences*, *Tollérations*, &c. founded upon that Cursed *Supremacy*, and *Absolute Power*; and many of them suffered themselves to be ryed Neck and Heels, by Bonds, Engagements and other Instructions, how they should behave and regulat themselves in the Exercise of their Ministry; and then to be Coupled together by pairs, and thrown in into small Congregations, unworthy of the free Ambassadors of Christ to come under, or be thus Treated; our Enemies strictly Discharging and Prohibiting all the rest of the *Presbyterian Ministers* in Scotland, ever to speak in his Name, upon their Highest perill: thereby declaring to the World their manifest design, to put an utter stop to the further spreading or preaching of the Gospel through the Land, or the distributing the Bread of Life to a poor Soul starving People, by Confining the same to a narrow Spot; well knowing, that by this means, ere long, that little Spark of their own kindling and appointing, would in like manner quickly go out; And likewise several Ministers did ly quite by, as useles Stewards, voluntarily deposing themselves: Others Judged it a sufficient exoneration of their Consciences, and a making a full proof of their Ministry, to have had a Morning, Evening, or other Dyets Exercise, now and then, with a very few Hearers,

and these select and hand hand-weald Persons, such as had most interest with the Master of the House, in the Corner of a Hall or Chamber, where the poor longing common people, these who had most need of, and greatest hunger after the Word, could have no access, but quite debarr'd: Tho' this indeed, in some Cases, and at some Seasons might have been expedient. Now, if the whole Church and People of Scotland had listned to these *Ministers*, Complied with all the above unaccountable steps of *Defection*, by their *Perswasion* and *Example*, and no more of a *Testimony* kept up by any Remnant in the Land against them, given over the Preaching and hearing of the Gospel by Christs sent Ambassadors, in Houses or Fields (thereby preserving, at least, some Relicks of our *Principles*, and the small Spunk of our first *Love* and *Zeal*, which was ready to die) but Calmly had yielded up the *Cause* by degrees, Removed the due *Distance*, and quire laid aside all difference of Judgement and Practice, betwixt the then Contending Parties of *Presbytrie* and *Prelacy*: Ah then! What would we have been, do you think, by this time, and at this day? Surely, not *Presbyterian*; and consequently the *Government of the Church*, settled by *King* and *Parliament* in *Scotland*, at the late happy Revolution, according to the inclinations of the *People* (as it was worded) would without doubt, have been purely *Episcopal* at best. Alas! We have all reason, both *Ministers* and *People* (when we compare our selves with our *Fore-fathers*) to cry out as in *Lam. 4*: 7, 8. Our *Nazarites* formerly were Purer than Snow, Whiter than Milk, more Rudy than Rubies, their Polishing, (*their Bright and Shining Zeal*) was of Saphir: But *O unworthy we!* Their degenerat Offspring (scarce known or discerned to be their Posterity) our Visage is blacker than a Coal, we are not known in the Streets, our Skin cleaveth to our Bones, it is Withered, it is become like a Stick; so that it may, now be said, and from *Scotland* all her Beauty is departed, *Lam. 1*. 6. *How hath the Lord covered our Sons and Daughters with a Cloud in his Anger? All that pass by, may clap their Hands at us, hiss and wagge their Head, saying, is this FAMOUS COVENANTED SCOTLAND, that Men called the Perfection of Beauty, the Joy of the whole Earth? Lam. 2*. 1. 15. And let me tell you, that tho' I owne and do acknowledge, that the Church of *Scotland* doth at present enjoy her Lawful National Assemblies, duely Constituted and Fenced in their Masters Name, and do bleß GOD for it; especially having Lawful Authority upoh their side, and a Gracious PRINCE to owne and Countenance them therein; notwithstanding much hampered and Straitned, even amongst themselves, Frightned, I do not know for what. Yet I am bold to say (which all knoweth to be true) That such *Ministers* (bearing never so great a Figure in the Church) who are yet lying under the publick scandals of former habitual *Hearing of the Curats*, and advising the Poor People to do the like, Embracing of repeated *Indulgences*, and tempting their

their Brethren to do the same : Taking of sinful *Bonds* and *Engagements*, wholly Burrying their *Masters Talents*, lying quite by as useless Stewards &c. would as soon have been admitted to sit and Vote in some of our former *Zealous Assemblies*, as we could admit and suffer Men infected with the *Plague or Leprosy* to sit amongst us now; but would have put them out of the Camp till they had Purified themselves by *Repentance*, and returned with their *Trespas Offering*, by making some sort of *Confession* and *Acknowledgement* of their Error; And its more than probable, that such are as *Dead Flees*, the *Achans* in that Court; and no wonder, nay it is enough to tempt *Satan* to stand at their Right Hand, to resist and accuse them, and even their Brethren, our *Jeshuab's* amongst them for their sakes, while they offer to stand before the *Angel of the LORD*, with their *Filthy Garments*, if it were no more but to blast and marr all their attempts for further Reformation. The Lord Rebuke him, even the Lord that has chosen *Scotland*, Rebuke thee O *Satan*, and disappoint thee of thy *Hellish* designs : Are not these our Church Judicatories, priviledges and Blessings, as Brands pluckt again out of the Fire: The LORD take away our *Filthy Garments*, and cause our *Iniquity* to pass from us; The LORD Cloath our *Jeshuab's* with change of Raiment, that in stead of any thing that looks like *Byassed-self*, they may put on *Zeal*, and in stead of a *Timorous Spirit*, they may put on *Holy boldness* and *Courage*, both in points of *Government* and *Discipline*. O that we may not be such a Brand pluckt out of the Burning, as in *Amos 4. 11.* Against whom the Lord had a *dreadful Controversy*; the same Reason given there, Continuing still to be our sad Motto, yet have ye not returned unto me saith the Lord: Though I am very hopeful, that that GOD who has begun to repair his own House, and again to cast out the Rubbish, will yet rear it up till he has put a *Glorious Cape-Stone* upon it, and (if we could but exercise Patience) force the greatest *Malcontent* among us to sing and Cry, *Grace to it, Amen.*

Since the late Happy REVOLUTION.

OUR Horrid Ingratitude, and base requital we have given to the LORD for so seasonable, Signal and surprising a *DELIVERANCE* by the Worlds Renowned HERO, the then illustrious PRINCE of ORANGE, now our Gracious KING and SOVERAIGN, when we were not in the least dreaming of it : But on the Contrary, it was visibly seen, by all good Men, to be an Act of pure Sovereignty and Surprising Mercy as to Us; we were so far from deserving and expecting it, that by that time we had calmly consented to be their perpetual Slaves, and *Isaiah* As like did tamely Crouch down between the Two unsupportable Burdens, *Pharaoh* and

and *Prudence*, and not only tacitly accepted of, but openly addressed our *English Pope* in a Letter of Thanks for a Sinful and impiously designed *Toleration*: Though this I Confess was a strong Temptation at the time; (before our Eyes were opened to see the Sting in its Tail, and Death in the Pot) yet we are sure, there is not a Faithful Minister in *Scotland*, who is not now sufficiently Convinced of this, and all the above Courses of Defection, for *exclus acta probat*.

2. Our sudden plunging our Selves into *distrustful Fears*, and betaking our selves to *Carnal Policy*, under the false Notion of commendable *Circumspection*, *Wisdom* and *prudence*, that Conscience-cheating Quirk, whereby many in our days wears out and wards off all Checks and Challenges of Conscience whatsoever, for the Latitude they have taken; and do take to themselves in this Hour of Tentation: But that *Prudence* (most falsely so called) that leads any to shift the duty of the Day, or yield to Comply with Courses and Things, though but Doubtful to the Conscience, will be found (when Weighed in the Just Ballance) to be *Attheistical Policy*, and *Unbelieving Fears*, Dishonourable to GOD, Reproachful to the Principles of Good Religion, Offensive to Tender Consciences, an *Enemy* to True Zeal, and the Mans own Peace, in the Day when the Deceived Conscience shall be Awaked out of Sleep. For True *Prudence*, or the Grace of *Prudence*, and *Tenderness* of Conscience, even as to the *Horries* of Truth, and Abstaining from the least Appearance of Evil, are ever joyned together: And *Prudence* or *Moderation*, (call it what you will) without the necessar Concomitant of *Tenderness*, (have it who please) will be found, before GOD, to be but *Carnal Craft*, and *Suttleneß*, though now adays, many will needs force upon it, the Painted Name of *Prudence*, thereby suffering many Precious and Golden Opportunities, Miserably to Slip through our Fingers, by which, a begun Work of Reformation might have been, ere now, pretty far *Advanced*. This is like to prove both our *Shame* and *Ruine*, let us pretend what we will. Ah! When we Reflect how Early we left our first Love and Zeal, then became Spiritual Adulterers, forsook our COVENANTED GOD, and made Sinful Man our Fear and our Dread; then we turned a Company of Treacherous Men, no more Valiant for the Truth, but proceeded from Evil to Worse: And as the Proverb runs, *False to GOD, True to no Man*, so is it now come to this, *Jer. 9. 4. 5. 6. 7. Take ye heed every one of his Neighbour, and Trust ye not in any Brother, for every Brother will utterly Supplant, and every Neighbour will Watch with Slanders, and they will Deceive every one his Neighbour, and will not Speak the Truth; they have Taught their Tongues to Speak Lyes, and Weary themselves in Committing Iniquity: Our Habitation is in the midst of Deceit, through Deceit we have dwelt.* *Psalm 124. We have dwelt in the LORD. Therefore GOD is sensibly Melting us down*

and seemeth to be saying, Jer. 5. 9. *Shall I not Visit them for these Things? Shall not my Soul be Avenged on such a Nation as this?* You may clearly Read our Name and Surname here in every Step, Jer. 9. 2, 3, 4, 5, 6, 7, 8, and 9. O that we may look to our selves, before it prove Fatal to us, as in vers. 11. *Ab! let us not provoke the LORD to pass that Terrible Word, Therefore Pray not for this People: neither lift up a Cry or Prayer for them, for I will not bear them in the time that they Cry unto me in their Trouble,* Jer. 7. 16. While in the mean time he is saying to all Well Meaning Professors, *Seekest thou great things for thy self? Seek them not; for behold, I will bring Evil upon all Flesh,* Jer. 45. 5. It will never be well with Treacherous Apostat Scotland, especially considering how far we have Backslidden, and how much Ground we have lost, and are still losing, until we come to this, Jer. 50. 4, 5. *In those days, and at that time, saith the LORD, the Children of Israel shall come, they and the Children of Judah together, (great and small) going and Weeping, they shall go and seek the LORD their GOD, they shall ask the way to Zion with their Faces thitherward, saying, Come let us joyn our selves to the LORD in a perpetual COVENANT, that shall never be forgotten.* But how far, *Alas!* we are from this Noble Frame at present, let both Kirk and State Judge. O when shall that Blessed Day come, when one shall say, *I am the LORD,* and another shall call himself by the Name of Jacob, and another shall Subscribe with his Hand unto the LORD, and Surname himself by the Name of Israel, Isa. 44. 5.

3. Our giving Way to Base and Cursed SELF, preferring that Vile Idol of Jealousie unto every thing thats Civil or Sacred, suffering Self Ends, and Worldly Desigins, not only to Creep in, but to have the Sole Ascendant over all that's truly Great, Good, and Glorious; notwithstanding GOD is putting every day New Marks of his Displeasure upon it: Are we not Smarming under the Loss and Want of these Comforts, which are Nearest and Dearest to SELF, TradeDecaying, Money Wearying out, Credit lost by Poverty and Treachery, the Staff of Bread Failing, every thing Blasted we take in Hand? Deut. 28. 20. *The LORD sending upon us Cursing, Vexation and Rebuke in all we set our Hand unto for to do, because of the Wickedness of our Doings, whereby we have forsaken him; for we are already, Deut. 28. 16, 17. Cursed in the City, Cursed in the Field, Cursed in our Basket, and Cursed in our Store, and in the Fruit of our Land: So that (if we will not for His Glory,) GOD seems resolved (for our Destruction) to Sacrifice this our Only Isaac before our Eyes.* Do but Seriously Read Haggai 1. 4, 5, 6, 9, 10, 11. *I remember a Word in Isai. 26. 9. With my Soul have I desired thee in the Night, gaea with my Spirit within me will I seek thee Early, for when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.* Shall we not then be *Alarmed* out of our Dreadful Security, and Early and Speedily, with the whole Bent of Soul, and Fervour of Spirit, Desire him,

him, Seek him, Follow hard after him, and Keep clos to him, now in this Dark Night of Desertion, when his *Judgments* are Flying through the Earth, and already Seen and Felt by us. And (as the Learned *Pool* speaking on this *Vers*e) good Reason it is, that we should thus Desire and Seek him, in the Way of his *Judgments*, because this is the very Design. of his *Judgments*, that we should thereby be Awakened to Learn and Return to our Duty. O! shall even the Inhabitants of the World Shame the Professors of *Scotland*, who have not hitherto Learned this *Great Lesson*, and upon whom the *Judgments* of *GOD* have not as yet had this *Blessed Effect*.

4. The quite giving up with, abandoning and Crushing any thing that looks like A *PUBLICK SPIRIT* among us, that no Sooner it begins to peep out, in any Court, Civil or Sacred, but immediatly all about, are upon its top, so that its forc'd to shrink back, as Frighted it self, and frightful to others. O sad Reflection! Ah that it should be said of this Generation, and upon too good grounds, that if the Same *Men* (who in our *Noble Reforming Predecessors days*, were counted *Famous*, according as they listd Axes upon the Thick Trees) were now alive, they would be reckoned *Fools and Mad-men*; nay we would be ready to cry out against them, with the unbelieving *Jews* upon *Paul* and *Silas*, as *Men going to turn the World up side down*; Notwithstanding we have the same *Holy Religion* to maintain, the same *Noble Cause* to Contend for, The same *desperate Malignant Enemies* to grapple with, and the same *Omnipotent Jehovah* to defend us, which they had.

5. The Monstruous Principles of *Atheism*, *Deism*, *Socinianism*, *Quakerism*, with other black and Hellish Notions Spewed out of the bottomless Pit, by which multitudes of the Poor, ramp, Inadvertant, ignorant *Youth* are perverted and Ruined to their own *Damnation*.

6. The avowed and open Profanity, Debauchery, and desperate wickedness overspreading the whole Land, and Raging every where, as if the Flood Gates of Hell were broke loose upon us, and overflowing all its Banks: and many of the Diabolick Actors and Committers of these Abominations, Ridiculing, Contemning and trampling upon all Law and Disciplin, especially the *Officers and Souldiers* of the standing Forces, as to the far greater part of them, and none to Controll or Check them, which is Lamentable.

7. That notwithstanding there be many good and wholesome Laws made against *Profanity and Impiety*, &c. yet by the negligence and Infidelity of Under Magistrates in many places, there is not one of them put to due Execution. And (pardon me my Noble and worthy *Patriots*, and my dear and Reverend *Pastors* to say) that many of the Law-makers themselves make no conscience to Patronize and follow them forth, by their own good Example, nor to see and cause their own Laws and Acts, either Civil or Sacred; to be carefully, Faithfully, and impartially *Enacted* upon all

Transgressors, without Distinction of *High* and *Low*, else how comes it, that *Habitual* Cursers, Swearers, Drunkards, Whoremongers, Adulterers, Sabbath-Breakers, Open Mockers at Serious Religion, &c. abounds every where, and go Merrily on, without the least Check or Punishment: Only some of the Poorer Sort, now and then, must be Offered up as a *Victim* for all the rest. *Ab!* if we had once the Spirit and Courage, to fall upon Effectual Ways and Means, (of which Hundreds might easily be Proposed, and Prosecute to Good Effect,) for the *Curbing of Vice*, and *Advancing of Reformation*, other *Projects* would certainly Succeed better in our Hand. And while it is thus with us, we but Mock GOD and Man; and all Good Christians, the King's Best Subjects, Expecting the *Parliament* of such Strong and Excellent *Laws*, to Knock down these *Uncircumcised Philistines*, Heaps upon Heaps before them, are only *Charm'd* out of their Senses, by the mere Empty Trumpet Sound of Paper Proclamations. Yea there be many *Persons of Quality*, and others, who are not at the Pains, when in their Power, so much as to Discourage and Suppress Debauched and Wicked Practices in their Bounds, where they have their Residence, nor to Reform and Purge even their own Families, and Domestic Servants, Dayly Polluting our Streets, and wherever they go, with their Horrid Cursing, Swearing, Obscene Discourses, &c. A Scandal to their Masters, a Shame to Christianity, Noysome to all Sober Men, Infectious to others, and Destructive to their own Souls.

8. The Interlyning and Mixing in with *Good Men* in Places of *Publick Trust*, Profit or Honour, Persons known by many, and suspected by all, to be either *Heart Jacobites*, and Enemies to every thing that's Good, or Naughty Rotten Hearted Covetous *Professors*, who both alike Regardeth His *Majesties True Interest*, the Good of Religion, and their Countrey, no more than they were Turks and Pagans, but all must Bow, Fall, and Sink before their Grand Dagon *SELF*. There is no more Regard had in our Day to that Honest Old Gentleman called *True Merit*, then if he were a Bug-Bear Criminal, though sadly Languishing by a long Decay, that now his Face is scarce known amongst the Universal Croud of *Base Spirit-ed Self-Seekers*. And so cometh of it: Deth not the whole Kingdom Groom under the Weight of this *Sad Truth*? So that all the Cesses, Impositions, Taxes and Supplies, which the Subjects do as Willingly and Cheerfully Contribute, as ever a Poor People did, to the Strectching, yea Over-Strectching themselves; Yet this is far from Answering His *Majesty's* Honest *Designs*, or the Peoples *Expectations*. *Ab!* is it not then Worth our While, nay a Necessar Duty, (as we shall be Answerable to GOD, King and Countrey,) for to make a Narrow, Through, and Impartial Search into the Bottom, to find out the true *Causes* of these Things, and Trace back into every Step of the *Managements*, or (I am afraid) the *Mis-*

managements of particular Persons, Under-Receiver, &c. If it were no more
 then to give the Subjects Concerned, and the Poor Distressed Countrey,
 Towns and Cities some Kind of *Ease* and *Satisfaction*, what Way their *MO-
 NERY* is gone, and how it is Disposed on, to *Whom*, and for *What*. There-
 fore, We do Humbly *Bege*, Earnestly *Hope*, and Greedily *Expect*, that our
 Great and High Court of Parliament will *Effectually* and *Speedily* fall upon
 the above *Search*, both for their own *Exonerat[i]on*, and the Unspeakable
Satisfaction of the Poor Liedges; especially when Surmises, Suspitions and
 Jealousies do Arise and Increase every Year, whether from Just Grounds
 or not, I shall not Determine, (let a Wise Parliament find out that) but it
 is now Scandalously become the *Table-Talk* through the whole Kingdom;
 So that People are Tempted to Believe, that *Quod omnes Dicunt est Verum*.
 As also, that they would *Ease* us of perhaps a great many *Pensioners*, whom
 neither their Bad Circumstances, nor any Signal and Special *Service* done to
 King or Countrey, do plead for, especially now when the Necessar Fonds; it
 seems, do not, nor cannot Answer their own Native and Proper *Ends*, for
 which they were laid on. (Pardon my Freedom, this is the Peoples Jeal-
 ousie, for GODs Sake Unriddle the Mystery to them) And since it is
 so, and still like to be so, I and all Reasonable Men do humbly think,
 That *Wans who will*, His *Majesties* Souldiers ought not, seing such cannot
 Subsist without it; but especially, since this will *Frighten* and quite *Discou-
 rage* all others hereafter, from Offering themselves to His Majesty's Service,
 upon any Occasion, if they do not meet with more *Encouragement* than hi-
 therto. And so soon as any Person or Persons are found out, and Convi-
 cted as Guilty of Bold, *Impudent*, and *Undermining* Practises of this Nature,
 I think all Good Men, Faithful and Conscientious *Loyalists*, who are true
 to King and Countrey, will, in their Judgment, readily bring in their *Ver-
 dict*, and give their Vote and *Sentence*, that such *Villains* ought, and should
 be Legally *Dewitted*, and (far more deservedly then Poor *Agag*) be
Cut and Hewed into Pieces, and made a Sacrifice to the Publick; then after-
 wards, all the small Parcels and Fragments of their Vile Carcase, Care-
 fully Joyned together, and Hung up in Chains before the Sun, as a La-
 sting Disgrace, and Terror to all *Batriacides*, and National Cut-Throats.
 If all this be but mere Apprehensions, Vulgar Fancies and Mistakes, what
 meaneth the *Blessing* of the Sheep, the Constant *Clamours*, the Incessant
Complaints and *Outcries* of all Concerned, both in the New and Old Ar-
 rears, &c. Yet Standing out, and Multitudes of them, both Officers
 and others Redacted to great Straits thereby, though many of them, Good
 and Brave Men, who Cheerfully and Resolutely Ventur'd their Lives
 and Lost their All in His Majesty's Service, and for the Protestant Interest
 at the first Breaking up of the late Happy Revolution. We know that our
Wise Parliaments doth lay on Yearly and Necessar Fonds, by them Judge

Compete

Competent to Accomplish the Design, and Reach these Ends; and the Subjects in City, Town, and Countrey Declares, they are made to pay the same to the Outmost Farthing; And yet, what becomes of a great part of all this, is indeed a Mystery beyond our Fathoming, we must needs leave this Grand Question at the Door of some *Guilty Consciences*, and *Defrauding Zacheuses*, to Answer in a Dying Hour, either upon a Bed or a *Gibbet*, as Providence shall Determine.

I do not in the least presume from this Eight Article to Reflect upon his SACRED Majesty, or upon the publick deed of any Court Civil or Sacred; God forbid I should; I know our GRACIOUS PRINCE would as gladly have us every way *Happy*, as we our selves, nor like our *Trium-viri* in the Late unhappy Reigns, who all Three made it their constant business furiously to drive on the Temporal, Spiritual and Eternal Ruine of their best Subjects, that is, all good Christians; the last avowedly declaring that it would never be well with him till the West of Scotland was made a Huntingfield: And yet our late *Helli* — Bishops, and their Creature Curats, made one of them equal to JESUS CHRIST, making the Paralel run betwixt him and our Blessed Saviour in every Point, his *Divinity* scarcely excepted, notwithstanding a *Mortal Enemy to Reformation*; though no true Presbyterian did approve or Justify the foul manner of his Death: A Second, they openly cryed up for a God (and was he not a Pure, Chast and cleanly one) and a Third, they Impudently proclaim'd to be *Heavens Darling*: And yet we cannot get these Sparks to pray for a Protestant Prince. GOD have Mercy upon us! If a *Bigot Papist* be the Darling of Heaven, a *Daniel* greatly beloved; where is then the Faith and Hope of a Protestant? I could scarce have had the Confidence to have published this among Christians, if I had not my self heard these Popish-Protestants, or *Dimi-Atheists* (which you please) utter such expressions. Ah LORD! To what a fearful *height* and *length* these Spiritual *Scots Fathers* and their *unworthy Gang* would have arived unto by this time, if Providence and the good hand of GOD upon our *great Deliverer* had not speedily and Seasonably, step'd in for our Relief, and said to the Raging Sea, and them both, *Hitherto thou shalt come and no further*; and driven these Soul Murdering Locusts out of our Coasts. They were come this length, even to infect and Poison their poor wileless Hearers with *Gross Arminianism* and other *distructive Errors*, preaching them openly out of Pulpits, and industriously diffusing and spreading them through the whole Kingdom. *Hæc olim meminisse*, &c. O shall not we (when we reflect on these things) all of us cry out with one Heart and Voice, LONG LIVE KING WILLIAM, the great Instrument of our late Deliverance, and of all our present Mercies. The LORD, the LORD is GOD, his great and wonderful hitherto Preserver, make this our valiant *Gideon*, our good *Jehoshaphat*, a TENDER ZEALOUS REFORMING JOSIAH, and

level all the Mountains of *Jacobite* and *Malignant* opposition, and make them become a plain before *Great Britains ZERUBABEL*. And that he may every day take on more and more, *King Davids Noble Resolution*, *Psal. 101*, a Psalm directed on purpose by the *Spirit of GOD*, as an excellent Coppie for all Christian Kings and Princes to walk by: The Lord make him yet further a Glorious Instrument in his hand for advancing *National Reformation*, for *Renewing* our *National Vows and Engagements* to the *Great GOD*, and to suppress *Profanity*, and all manner of *Wickedness*, in Courts, Cities, Towns and Counties of his three Dominions. The Lord who hath now, we hope, begun to fix the Crown upon his Head, and settle him upon his Throne in Peace, give him still to increase and grow in *Piety* towards *GOD*, and *Favour* towards Men: and that with *Zeal* and *Courage*, he may undauntedly trace the *Blessed Foot-steps* of his resolute Brother-King the Famous *Reforming Hiskiah* 2 *Cbron. 29. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11*. Where that Noble Prince did begin his Happy and Successful Reign with *Religion* and *Reformation*: For it is said of him, that in the First year of his Reign, in the First Month, he opened the Doors of the House of the Lord (as our *Gracious Sovereign* likewise did in *Scotland*) and Repaired them; and Commanded to *Purge* and to *Plant the House of GOD*, and made a *Covenant* with *GOD*; and himself pushed on and encouraged his Priests, the Ministers to *Zeal* and *Forwardness* in that same Work of *Reformation*. And O our *DEAREST PRINCE*, do but see, how wonderfully *GOD* did Bless and succeed this Godly Monarch, in so good and Necessary a Work, by Remarkably and suddenly changing the Hearts of his Subjects, notwithstanding after so long and general *Defection* and *Apostacy*, *v. 36*. And this is not all, but he with his Nobility are at pains and expence themselves *Cap. 30. 24*. Then when we consider the Blessed effects that this Work had (when it thus begins at the Fountain) is very observable *Cap. 31. 1*. where we see that, it put an edge of *Zeal* upon all Ranks of Persons. They broke the Images in pieces, and cut down the Groves: Then down went the *HIGH PLACES* and the Altars (these constant Enemies to true Reformation) out of all *Judah* and *Benjamin*, in *Ephraim* also and *Manasse*, untill they had utterly destroyed them all. Then (to incourage all Succeeding Kings and Princes to do the same upon the like occasion, and to do it Honestly) the Sacred History concludeth with this: That whatever *Hiskiah* did of this Nature, he did it with all his Heart, and therefore prospered: Nowise like either our Masked *Jeroboam* or barefac'd *Rehoboam* in the late unhappy Reigns, who whatever they did of this kind, was quite cross to their true temper and Inclination, with a secret Heart Aversion: Or otherwise, from a Spirit of deep *disimulation* and *Carnal policy*. And so came of it, *GOD* early forsaking them both; Witness, the one turning a

desperate Apostat, the other a Cursed Idolator. And Finally (whose Nature it is, to our sweet Experience, to relieve the Oppressed) That he would at least Mediat, and effectually Interceed for the poor Distressed and Perplexed persecuted Protestants Abroad, who (I know) do look upon our true and most Christian King, our Great Defender of the Faith, as concerned to do as much in their Favours as possibly his Interest can lead him. This is, I am sure, the Earnest and hearty Prayers of all good Men, his Majesties best Subjects. But to return. I say, this in nowise is to be Imputed to our GRACIOUS PRINCE (in a manner a Stranger unto us) For how can we Imagine, that HE should know and be acquainted with our Humours and Constitutions at such a distance, as we ourselves are, to our Smarting Experience: But these fauning sycophantick, undermining and Bribing Moles, or to speak in broad Scots, these Moudiwarts, these Earth-worms, these Horse-Leeches, these self-Gormondizers, these Heart-Enemies to all good Governments, Civil or Sacred, will needs insinuate themselves upon, and crowd in to Places of publick Trust by Money, Interest or Court-Factions, the constant Plague and Bane of Government. And here I crave leave to tell the Reader, that though I am none of those who take a King to be Infallible, and one who cannot Err, and consequently one who requireth, and we must give Unlimited and absolute Obedience unto, for whoever pretends to this (having thereby broken his Coronation Oath, of Ruling according to the Laws of the Land, and by that same, have loosed and freed the Subjects from their Sworn allegiance, the passion being Mutual and Conditional) I count him no True King, Ordained of GOD (a Scourge he may) to Govern Free-born Christian Subjects; but a designed Tyrant, over Beasts and Slaves, such as our Blind Blockish, Brutal and Mad Loyalists in our late Times, who would not in the least have scrupled to have cryed up, if it had been the Solemn League and Covenant, and Presbytrie to day, and Prelacy to Morow, Popery the Third day, The Turks Alcoran the Fourth, Paganism the Fifth, Renounced GOD, and Worshiped the Devil the Sixth; and run the full Carreir to Hell the Seventh; and all this by the mere Breath of a Man, whose Word and Law was their Bible, their Oracle, their Soul, their Conscience, their GOD and their All: some may perhaps think me highly Uncharitable; but thousands in Scotland have avowedly maintained this Cursed Theses, that no King can do wrong, that all Kings are, or ought to be absolute, and that Absolute Obedience ought to be given unto them. I have heard them often declare this: But I suppose now, they mean'd bad Kings: Else, how comes it, that these same Sparks, our Conscienceless Nonjurant Jacobites (I must needs smile to see any of these Pluribach Saints pretend to Conscience, who formerly Scrupled and starled at nothing) I say, how comes it, that they did so suddenly change their Note, so soon as KING WILLIAM, our Gracious Sovereign mounted the Throne?

This must be pure *Wickedness* indeed, and Satanical *Malice* in the Abstract, against all good Men, merely for *Goodness sake*; since GOD has Blessed us with a PRINCE, who hath more Wit and Grace than to require any such *Slavish Servitude* from them. And yet a KING, who by the Opinion of all Good Men, hath as few *Faults* and *Failings* as any Mortal that ever Swayed a Scepter over these *Sinful Islands* of Britain and Ireland. And therefore (to come to my intended purpose) I say (though I be not a *Blind Loyalist*) yet if his Majesty do Judge it meet, and think it fit and necessary to keep up in Scotland, so great a Number of *Standing Forces*, now in time of Peace, I and all thinking Men must be *Silent*, stopping our Mouths with this one great *Argument*, that HE alone seeth farther into the *Affairs of Europe*, and particularly of those which Concern either our *safety* or *danger*, and hath more true *Wisdom*, *Honesty* and *Courage*, to foresee Hazards, and prevent Inconveniencies, than we all have. But if any of them be kept up by *Court Interest* or otherwise, then I take them to be Scotland's great *Grievance* and insupportable *Burden*, especially now when the one half of the Kingdom is in a *Starving Condition*, that we should distress our selves to Maintain and Feed Thousands of Idle Mouths, except only in Belching out horrid *Oaths*, *Curses* and *Blasphemies* against the GOD that made them : At least, it might be thought not only fit, but necessary, for to purge our Forces from such desperat *Achans* in the Camp : and to fill up their Room with Men, whom RELIGION, KING, and COUNTRY may safely *Trust* to; such as these who were first under the brave and Noble Earl of *Angus*, those Resolute Volunteers, who were the First in Scotland, that stood up for the then ILLUSTRIOUS PRINCE of ORANGE, and the *Protestant Religion*, and who now are Commanded by Collonel *Ferguson*, most part of which (notwithstanding of their frequent Recrutes) are at least good *Moral Men*, and a great many, both Officers and Souldiers *truly Religious*, and have gone as far in signaling themselves for his Majesty, and lost as much of their Blood (their whole Field Officers being once and again cut off) in his Service, as almost any Regiment in the whole Army, both in *Flanders*, and likewise in that Miraculous *Bout*, and *Bloody Engagement* at *Dunkeld* in Scotland, where about 750 of them, tho' Raw and undisciplined men, grappled with near 5000 of Desperat *HIGHLANDERS* for three days together : Notwithstanding of all this they may perhaps be betrayed by the open *Debauchees* of this Age, and other *Ill Men*, merely for *Religious sake*. And be the by let me tell you, I think that the Reigning and Raging *Wickedness*, the crying *Sins* of the Army and Naval Forces, especially among the Scots and English, was one of the *proxocking Causes*, why we had many times so bad Success, both by Sea and Land, and tedious and lingering a War; and that it often fared the worse with our FALARIOUS PRINCE for our *Unworthys sake*: I do believe all sober think

ing Men, are sufficiently Convinced of this, though the Cause was undoubtedly just and good (Wherein it had been very Desirable, and all Good Men could have Wished, that we had not Joyned in Confederacy with *Papists* and *Papish Princes*, if we could possibly have done our Business without them: But surely our Way hath not been so Well Pleasing to GOD, as to Expect that a Provoked LORD will Work Wonders and Miracles, even for the best of us: Since therefore, it seemed otherwise to be *Impracticable*, I will not, I dare not here *Condemn* it. *Necessity hath no Law*: And let me ask the Question at these, who will Admit of no Exceptions in this, and many other Cases and Varying Circumstances; That if a few of them were Furiously Attacked by a Strong Party of Desperat Robbers, all Designing their Lives, And the late Fourteen *Perjured Prelats* coming up with the *Arch-Traitor Sharp*, if Alive, upon their Head, and Cheerfully Offering their Assistance, Whether or not they would *Accept* of it, nay *Earnestly Desire* it? If any should Answer in the Negative, — But I Desire to be Sparing in Giving my Sentiments of such Persons, since they pretend a Principle of *Conscience* and Zeal for GODs *Glory*, though pethaps *Pur-Blind*; Since, *Alas!* in this Dark Night of Sin and Desertion, *The Pleasant Voice* behind us, saying, *THIS IS THE WAY, Walk ye in it*, is Sadly a *Missing*, and we left to Grope in the Dark, so that the Poor People, at least, are at a Stance; as scarce knowing, what to *Approve*, and what to *Condemn*; What is *Sin*, and what is *Duty*; especially when it comes to the *Seasonable Duty* of the Day, then I am afraid we are all to seek. Therefore, (as I told you in my *Apology*.) These Persons ought rather to be *Better Informed*, than *Slighted*, and all Means possible taken, (with *Meekness* of Spirit) to persuade them in unto *Regular Scriptural Courses*, and Convince them out of their *Unwarrantable Extreams*. The LORD Bless and Succeed any *Essay* of this Nature, and put every one of us in such a *Humble Frame*, that all of us, and each of us, may Readily and Ingenuously meet one another, as far as the Blessed *Rule* of GODs Word will allow us, and our present *Dangerous Circumstances* do plead for; and there Mutually Confess one to another, Mourn, Weep, and Cry for what has been a *Mis* on either Side. O that we could ply this our Great and First Work to Purpose, till we had, by our *Holy Impunity*, and *Patient Onwaiting*, (leaving no Stone Unturned on either Hand, With all *Lowliness* and *Meekness*, with *Long-Suffering*, *Forbearing one another in Love*,) *Wrestled* down the Spirit of GOD: Then would we be soon persuaded to *Endearour*, TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE, a Choice, Excellent, and much Longed for *Blessing*: Then would the Church of Scotland, once more, be Beautiful as *Thira*, Comely as *Jerusalem*, and Terrible as an Army with Banners, though we should never draw a Sword in the Cause, which our Sworn Enemies, a Desperat Malignant Party well knoweth; And therefore, the Devil and they

they do make it their Chief and Constant Business, for to Blow up the Coat, by Raising Misreports, Complaints, and Groundless Accusations; This Breddeth *Suspitions* and *Jealousies* one of another, that Createth many Needles and Unnecessary Scruples; This again doth Beget Unaccountable *Hears* and *Irregular Passions*: So that at last, by this *Infernal Squib* prepared in Hell, we immediatly (ere we are aware) Break out into *Open Routs*, and Stated *Divisions*, never Resting, till the One Party Hurry it self Headlong into a Down-right Separation from the Other, quite giving up all *Communion* and *Fellowship* with one another, thereby Cutting off One *Great Arick* of our CREED; And yet I hope, both going on in the same *Strait* and *Narrow Way* which leadeth unto Life Eternal. This cannot chuse, but highly *Provoke* the Blessed GOD of Peace, the GOD of Love, and the GOD of Order; And when by the Strong Remainders of Corruption, and even of our own Malignant Humours, we have thus Wrought up the Work our selves unto *Adalignants Hands*, it is no Wonder, that *Satan* and *They* stand by, *Laughing* and *Rejoycing* in the probable Prospect of our *Devouring* one another, and thereby becoming both together a *Prey* to them. According to, *Divide, & Impera*. Ah then! will we be perswaded on both Sides, to fall upon some *Speedy* and *Effectual Methods*, *Approved* of GOD, to prevent this *Fatal* and *Fearful Consequence*, and Disappoint the Common Enemy. I think there's no Tender Christian, but he should Spend and be Spent, nay Spend if it were his Dearest Blood, to Accomplish this *Great End*. Pardon my long Parenthesis and necessar *Digression*; I could not well get it Slip'd in into another Paragraph.) I say, though the Cause was Unquestionably Good; As in the Case of the *Sinful Israelites*, Warring against *Wicked Benjamin*, who yet were Smitten before them once and again, with a great Slaughter, upon that very same Account; as *Poole* well Explaineth it, *Judges* 20. Though I do not, by this, pretend to seek, or expect an *Army of Saints* upon Earth, yet I hope, I may boldly say it before *King* and *Parliament*, that every Man in his Right Wits Earnestly Desireth, and Longeth to see the Day, when some Care shall be taken to *Purge* our *Forces*, at least of *INCARNAT DEVILS*; else what can we rationally expect, but the *Curse* of GOD, instead of *GOD's Blessing* to follow them, and Indanger our selves, by Intertaining such *Hell-Vipers* in our Bosom.

9. The Blind, Rash and Presumptuous Approaching unto, and the Promiscuous Admitting of Persons, to the Tremenduous Sacrament of the LORD's Supper, who have had a High Hand in the late *Defections*; particularly those who are Guilty of Avowed Perjury, Apostacy, Persecution, Bloodshed and Abominable Terrors, without giving any Sign of their Abhorrence, or the least Acknowledgment of their former *Wicked Courses* (if it were but in Presence of the Minister and Two Elders) thereby Profaning and Polluting that *Sacred Table*. And I think it's no Heresie, if I should say,

That National publick Scandals can never be fully Removed, without some kind of publick Acknowledgment. If any shall say, that all this is done. I answer, That as no Law or Act of Parliament is in force or binding upon the Subjects, till once it be *Proclaimed* and *Promulged*: So I reckon this is not yet done, neither will we persuade people to believe it, especially when they see no sign of *Reformation* upon the back of it (the thing being a publick scandal) till it be *publickly Imimate*. I am not so Morose, as to demand their Names, Sir-Names or Qualities, to be thrown over the Pulpit, or by Sound of Trumpet; but only to ease our Minds in so far, by declaring in *General Terms*, That there are none suffered to sit in publick *Judicatory's*, Civil or Sacred, of the above Persons thus suspected, Nor *Admitted* to the *Sacrament*, but such as have *Humbly acknowledged* this their *Sin and Scandal*.

10. The great and Remarkable *Decay* of that wonted *List e, Power and Exercise of Religion* among many: Alas! who are Esteemed truly Religious. That Scripture may sadly be applied *Rev. 2. 2. That there is little Remaining, and that which Remaineth, is ready to die.* This is without doubt, the Controversie the Lord hath been (and never more than now) pleading against his people and Remnant in Scotland *Rev. 2. 4. THOU HAST LEFT THY FIRST LOVE*; and this is certainly the Root and Rife of all our other defections and Steppings aside in *Practice or Principles*, from the good old Path, wherein we walked, when Grace was in its *Lively ascent* within the Heart. This is the great and main duty, and First Work the Lord has been by many loud cries, calling us to, these years past, *Rev. 2. 5. That we should Remember from whence we are fallen, Repent and do our FIRST WORKS*, With that dreadful Certification, *That our Candlestick shall be removed, except we Repent*: And indeed, if we do not look about us in time, we have Reason to expect and dread it: For though God hath said, *The Gates of Hell shall not prevail against his Church*, yet there is not one Promise in the whole Bible, securing any particular Church. The lamentable Example of the *Jews*, and the said instance of these once Famous Churches of *Asia*, &c. Confirm this. This great and growing decay may be sadly preamed from the manifest Fruits thereof: As 1. Our Great and woeful *Barrenness and Fruitlessness* in the Practice of Godliness, under a Preached Gospel, notwithstanding purely dispensed by the poor wrestling Servants and Ambassadors of Christ, Toiling all the Day, and catching little or nothing; so that we seem to be very near the Execution of that dreadful Sentence, *CUT THEM DOWN, CUT THEM DOWN, WHY CUMBER THEY THE GROUND?* And that *The word of the LORD is like to be unto us, Precept upon Precept, Line upon Line*, &c. *That we may go and sell backward, and be broken, and Snared, and taken* *Isai. 28. 13.* However, though there be some most unreasonable Creatures, not to be regarded, but abhorred for this

Wicked mistake, being so *Wildly Uncharitable*, as boldly to affirm, that *Conversion Work* is not to be found in our day, by a *Pretended Gospel in Scotland*; yet I am fully persuaded, and do firmly believe (*Blessed be the Lord, Glory to his Name for it*) that the *Gospel* is certainly doing good amongst us, and poor Souls Reaping the unspeakable Sweet Fruits of it, notwithstanding of failings on all hands, and that *Conversion Work* is known, seen and felt upon the Hearts of some, here and there, through the Kingdom, both upon *ordinary occasions* of hearing the Word, and more signally and frequently observed upon *solemn occasions* of Celebrating the Sacrament of the *Lord's Supper*, where I hope there are yet now and then *days of the Son of Man*: But alas! we may say, this was never more Rare, since the Blessed dawning of our Reformation in Scotland, especially in *Towns*; and particularly in thee, O *City of Edinburgh*! Considering the great plenty of *Means* they enjoy. The provoking *Causes* and humbling *Reasons* of this may be (1.) that the Lord hath an undoubted *Controversy* with our Mother for her old Contrasted guilt of *PERJURY*, *APOSTACY*, and other woful defections, together with our late *HEINOUS INGRATITUDE*, and woful Abuse and misimprovement of signal *Mercies*, *Opportunities*, *Blessings*, and *Privileges*; for which we her poor Children are thus *Deserted*. (2.) The want of that *Zeal*, *Faithfulness*, and *Boldness*, which appear'd in our *Ministers* in former times, then *Burning and Shining Lights*. (3.) the want of that *Gospel simplicity*, yea, and of *Common Honesty* and *Integrity* in the *Hearers* of the Word, which was once amongst the *Professors of Scotland*. So that every *Lass* and *Lad* may now visibly see, and clearly observe in their very *Faces* and *Carriage*, when they come to the *House of God*, that their *Minds* and *Affections* are running another *Air*, driving quite other *designs*, and some other base, mean and wicked *By-ends*, that they seem rather like a *Company of Blind Stupid Blocks*, as *Senseless* and *Unconcerned* as the very *Seats* they sit on, whom neither a *BARNABAS* can *ALLURE* by the *calm Voice* of the *GGOSPEL*, Charming never so sweetly, to listen to the *wholesom Word of Exhortation*; nor yet a *BOANERGES* can *ROUSE*, *FRIGHTEN* and *ALARUM*, by all the *Thunders* and *Threatnings* of the *LAW*, to suffer the *Word of Reproof* to move them, to awaken their *Benumbed* and *seared Consciences*, or to have any *entrance* into their *Ambitions*, *Proud*, *Covetous*, *Selfish*, *Sensual* and *Obdured Hearts*, like those who are *struck Dead*, and *Slain by the words of his Mouth*: That if a *Wild Pagan* came in, and were *Witness* to their behaviour, they would certainly conclude, that these *Men* and *Women* were serving *Stocks* and *Stones*, or *Worshipping of Baal*, who neither *Hears* nor *Sees* them: The *lukewarm Professor*, the *Rotten Hearted Hypocrite*, and *Moral Man*, vainly fancying that all is well enough with them already, and that therefore the *Word*

doth not Concern them; the *Adulterer* and *Fornicator*, continuing still like *Filthy Swine*, without the least *Reverſe*; the *Drunhard, Tippler*, and *Belly-God*, ſitting and ſleeping, going on without the leaſt *Cheek*; the *Bold Swearer*, never a whit moved at what can be ſaid againſt that *Cursed and Cursing Sen*; and the *Proſane*, *Impudent Whorſh*, *Mocking* and *Ridiculing* all, as idle *Stories*, and mere *Fables*, &c. And the poor *Minifters*, our dear *Babes*, looking on, and obſerving this, *viewing their Righteous Souls* (with *Let in*) and fetching up the other ſecret *Groan*, when they ſee they are but *Spending their Strength in vain*, and labouring to little or no purpoſe amongſt theſe *Beaſts* in the ſhape of Men, as if they were fully reſolved for *Hell* and *Damnation*, in ſpight of both *GOD* and *Man*; That whoever takeſh in hand to *Convince* ſuch, may as eaſily undertake to *Graple* and *Fight* with the *Wild Beaſts* at *Ephesus*, 1 *Cor.* 15. 32. Yet I am perſwaded, that in *Spite* of the *Devil* himſelf, and their own *Obscured Hearts* *Combyn'd* together, it is impoſſible for theſe *Scots Atheiſts* to *Ward off*, or keep out *Pricking Conſciences*; but that the *Poor Conſcience* (*GOD's Deputy*) will certainly, now and then, be getting up upon them, *Flying* in their *Faces*, and putting them in *Hell*, perhaps once a *Week* (if not oftner) though their *Brutal Stout Stomachs* do *Labour* to keep it as *Secret*, and bear it as *Fair* as poſſible before the *World*, and their own *Graceleſs Comrades*, *Bending* their outmoſt *Force* to *Smoother*, *Bear down*, and *Crush* any *Thing*, that looketh like the *Good Motions* and *Breatnings* of the *HOLY GHOST*: And all this, becauſe they are *Fixedly Reſolved* not to part with their *Sin and Company*. O! what elle can ſuch *GOD-Daring Deſperado's* expect in a *Dying-Hour*, when it comes to the *Swellings* of *Jordan*, but a *Certain Fearful Looking for* of *Judgment*, & *Fiery Indignation*, which ſhall *Devour* them *Eternally*, with theſe *Inlightned Creatures* in *Hebr.* 10. 26, 27. As for the *Man* or *Woman* *Born* in *Scotland*! and *Living* under the *Cleareſt Goſpel Light*, and yet *Dies Impenitent*, in an *Unconverted State*, without *GOD*, without *Hope*, and without *Holineſs*; Of all Men in the *World*, they are the moſt *Unconſeable*; Of all Men at *Death*, the moſt *Miſerable*; At *Judgment*, will meet with the *Heavieſt Doom* and *Sentence*; And then to *Eternity*, the *Hotteſt Hell*. O the *Word ETERNITY*! It has put many a Man to his *Wits-End*. They who will not *Believe* theſe *Truths*, and be *Perſwaded* *Speedily* to *Mourn* and *Turn*, We muſt even leave them to *Pyne away* in this their *Infidelity*, and *Waſte* their *Wretched Days* amongſt the *Black Roll* of thoſe who are *Condemned* already, *Job.* 3. 18. Who bind themſelves over to the *Wrath* of *GOD*, *Job.* 3. 26. And who make the *Great GOD* a *Liar*, 1 *Job.* 5. 10. Ay and while they *Repent*; And I muſt tell them, that *Repent* or not, they will find it, (*Sooner* or *Later*) that *Repentance unto Life*, or the *Saving Grace* of *Repentance*, is not ſo *Soon*, or ſo *Eaſily* *Attained unto*, as many of them do *Wickedly* and *Fondly* *Fancy*. *Abt* will theſe *Spectacles* of *Horror* but

Read

Read the above Cited Place, *Hebr. 10.* and lay it Seriously to Heart, while it may yet be Time, and if it be not already too late; That if peradventure even these *Actors, Workers, and Contrivers of Mischief*, may be yet *Reclaimed and Saved* from the *Evil and Danger* of their *Way*, and made *Monuments of Free Grace*, though hitherto, with *Saul, Acts 9. 1.* Breathing out *Threatnings and Slaughters* against the *Cause and People of GOD*: And such as hath been *Monsters in Wickedness*, may yet be made *Miracles of Mercy*: This is the Earnest Prayer of all Good Christians in their Behalf; though, I am afraid, most of them be already past all Recovery: And that many, who perhaps are *Mocking*, while Reading this Subject, may be yet put to *Seek this Great Blessing of GODS MERCY*, upon a *Death-Bed*, and to Seek it with *Strong Cries and Tears*, yet all in Vain, Only these *Fearful Words* still Sounding in their Ears, as *Miserable Comforters*, *Prov. 1. 24, 25, 26, 27, and 28.* *Because I have Called, and Ye Refused, but have set at nought all my Counsel, and would none of my Reproof, I also will LAUGH at your Calamity, and MOCK when your Fear cometh, when your Destruction cometh as a Whirl-Wind, when Distress and Anguish cometh upon you, THEN SHALL THEY CALL UPON ME, BUT I WILL NOT ANSWER, They shall Seek Me Early* (that is, so soon as ever this their Distress and Anguish doth Seize them, or with great Earnestness and Feruency, as *Pool* Explains it) *but they shall not Find Me.* Let none offer here to Wound *PRESBYTERIANS* through my Sides, and Upbraid them with Breach of Charity, (as is the Constant Trick, and Willfull Mistake of these Men I am here speaking of) only to Rubb an *Odium* upon us: For in any Thing of this Nature, We Declare only our *Fears*, and by no Means, our Random Positive Assertion of any Person Alive, that such a Man will go to *Hell*; or of any one Soul after Death, that it is actually *Damn'd*, as not Daring to enter into *GODS Secrets*: And we Heartily Pray, that we were all *Disappointed* of these our *Fears*, and that they were not so Justly Grounded upon many Black, Dismal, and too Evident *Marks*. Or will these Poor Creatures be perswaded Once to Turn Serious, Thinking, *Rational Men*. And who knoweth, what one *Serious Thought* might do, No less than *CONVERSION* may follow it close at the Heels. The Psalmist could Attest this to his Sweet Experience, *Psal. 119. 59, 68. I THOUGHT on my Ways, and Turned my Feet unto thy Testimonies: I made Haste, and Delayed not to Keep thy Commandments.* Surely they have Thrown away many Thoughts to Worle Purpose; Will they but Employ One of them, to Run out a Few Minuts upon their *Eternal State*, lay aside their Rooted Prejudice, and Unreasonable Enmity, and Suffer themselves now and then to Reflect, what, in all Probability, will be the *Final, Fatal, and Fearful End* of their present *Course and Way*, which they are *Madly and Merrily Pursuing*; And to give some Credit to the *Infalible and Certain Rule of Faith and Manners*, the Precious Words

of Truth; that word which is the great mean in the *Spirits hand*, to *Convince* and *Convert* poor witless *Sinners*, where these *SIMPLE ONES* may learn many a *Choice Lesson*; See and Read their Name, their Nature, their Sin, their Remedy, their Judgement, Doom and Sentence: And because (by their Practice and Carriage) they seem to be out of their proper Element, while in the performance of any *Spiritual Duty*, therefore, I only Recommend to them this one *Chapter* (not to weary them, and if they think it worth their serious perusal) *Prov. 1.* Where *CHRIST* the *WISDOM* of the *FATHER*, steps in himself, making out all I have here said, by *Inviting*, *Beseeching*, *Courting*, *obtesting* and *expostulating* with, even *Mockers* and *Scorners*, the worst of *Sinners*, enforcing the whole with a sweet encouragement, by adding a *Gracious* and *Precious Promise*, if they will but turn at his *Reproof*: And when all this will not do it (as alas! what will to many of them?) Then he backeth it with *dreadful threatnings*, foretelling their inevitable Ruine, if they stand it out. And this *WISDOM* is said to cry with a *loud Voice* (as *Pool* well explaineth it) to intimate both Gods earnestness in *Inviting Sinners* to *Repentance*, and their inexcusableness, if they will not hear such *loud-crys*. These Poor Creatures (though their Case be *Desperate like*, yet they) make no Conscience, and are at no pains to prevent their own Ruine, by frequenting of *Ordinances*, and the other *Means of Life*, in order to the great end, the Salvation of their precious and immortal *Souls*. Surely, if *Solomon* (or *Christ* and the *Spirit of God* by *Solomon*) *Prov. 8. 34.* saith, *Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors*, then the dreadful Consequence must hold on the other hand: *Cursed is the Man that will not hear me, nor watch daily at my Gates, or wait at the Posts of my Doors, who seldom comes to the House of God, or attends a Preached Gospel.* How can such expect to Triumph, sing and say with *David? Ps. 23. 6.* *Goodness and Mercy all my Life, shall surely follow me, And in Gods House for ever more, my dwelling place shall be.* Ah! how confounding may such Scriptures as these be to many of them upon a *Death-bed*, as *Ps. 5. 7. 26. 8, 27. 4. 36. 8. 65. 4. 69. 9. Job. 5. 39. 40. 1 Cor. 1. 18, 19, 20, 21. &c.* And though they do now and then Deigny themselves to come to the Church (besides their Sitting like unconcerned Blocks) so soon as the Congregation begins to praise GOD by *Singing*, then some of them appeareth like so many *dead Mutes*, never so much as opening their Lips (to the loathing of all serious observers) as thinking it below them to join in their Noble and Gentle *Voices* with the Melody of the *Vulgar*. O how will such miserable *Dummies*, Answer the Psalmists-express injunction from the Spirit of GOD, that have ever heard or Read, *Ps. 95. 1, 2, 3.* *O come, let us sing unto the Lord, let us make a joyful NOISE to the Rock of our Salvation. Let us come before his Presence with Thanksgiving, and make a joyful Noise unto him with PSALMS: For the Lord is a*

Great GOD and a great King, above all Gods. Nay these *Pagan Christians* (none of the meanest Rank) are so void of all pretence to Religion, that they disdain so much, as to seek GODS BLESSING when they sit down to eat; but to it they go, like so many Beasts; and then again from it, without ever offering to return him the small Tribute of THANKS for what they have Received, notwithstanding their GREAT AND LIBERAL DONOR giveth them a Splendid well covered Table, with all other Necessaries, Comforts and pleasures of Life. Ah! How is it possible, that ever these poor Wretches can bow a Knee to GOD in secret, and pray, or pray to, any purpose, and wrestle with him in good earnest, in the behalf of their perishing Souls, being thus quite left of GOD, that they neither can nor will open their Mouth in any Duty, but are as it were Judicially Tongue-Tied; that they are not able to speak one Word of Sense, either of GOD, *in* GOD, or *for* GOD; though perhaps they can make a *Fluent Discourse* upon any other Subject. But I begin to be Weary in Pursuing these Men, as Despairing to Catch them (these Resolute and Desperate Run-away's) I will not say, any one of them, we having had a Late Great and Notable Instance of ONE, whose NAME and QUALITY, Good Breeding forbids me to make Publick, whom (by all Appearance hitherto) *the Lord* *hath plucked as a Brand out of the Fire*, Zech. 3. 2. Yet this was Remarkable in him (which many of the other Wretches are void of) That he had always a Warm Side to Good Men, to the Cause of GOD and the present Church Government, even in his Rambling Days. I humbly beg him pardon for this Expression (though doubtless he is fully sensible of it himself) And that I do not give him his due Title, as otherwise I incline, and he highly deserves it. I have been at pains to inform my self by both Ministers and others, and from all the Enquiry that I can make, I do find, (*Glory to his Name for it*) That he seemeth to be SINCERE and SERIOUS, the which is Great and Good News to all Good Christians. O! Who can withstand Irresistible Free Grace? When once GOD, by his SPIRIT, begins effectually to Work, Then the Greatest Sinner, then the Strongest Lust, then the Stoutest Heart must Stoop, Throw down its Weapons, Give Place to the SON of GOD, and make Way for this KING of GLORY to Enter in. Here is an Eminent Proof, What A GOD can do, and a Sweet Out-making of the Reply, which our Blessed Lord made to his Disciples their Answer to that Puzzling Assertion, and Amazing Truth, Mat. 19. 22, 23, 24, 25, 26. Though indeed this, and many other Places lets us clearly see, that it is very Rare, That a Great Man, or a Rich Man findeth Mercy, and (*Consideratis Considerandis*) no Wonder. However, let none Despair: Here is as Broken a Ship, as almost any of you, and yet (I hope) Come Fairly and Safely to Land: And on the other Hand, let none here encourage themselves, or presume (upon their Eternal Peril) from this, to Delay, Put off, and Stand it out till

still another Time, perhaps of Sickness, Old Age, or a Death-Bed, &c. I
 do Reckon him One of a *Thousand* that gets *Mercy*, who thus Boldly Ven-
 tures to Split his Poor Soul upon such a *Dangerous Rock*: For he that Re-
 solves to *Continue* in Sin, upon the Hopes of *Future Repentance*, he Pands
 his Soul in the Devils Hands; if he *Repents*, which (as I said before) is One
 of a Thousand, its well, he Relieves his Pand; *If not*, the Devil keeps
 it to all Eternity: And that Subtile Devil, who tells a Man, he may *delay*
Repentance to Day, or that it is an Easie Thing to Repent, will to Morrow
 assure him, there's *no Repentance* for him at all, but he must be Damn'd with-
 out Remedy. *Alas!* my Heart is *Deceitful*, and therefore I dare not Trust
 it, especially upon the *Devils Ground*. *Ab!* that Men would but *COME*
AND SEE, and be perswaded to Ply the Means in *Good Earnest*: O! will
 they come, when the Spirit of GOD is so Earnestly Inviting them, gi-
 ving them no less than the Heart-Melting and Kindly Compellation of
 Children, *Pf. 34. 11. Come ye Children, Hearken unto Me, I will Teach you the Fear*
of the LORD: Then might some of them soon be made to Cry out with the
Psalmist, Pf. 66. 16. Come and bear, all ye that Fear GOD, and I will declare what he
hath done for my Soul. And likewise, to Invite their Wicked Companions, and
 Proclaim with the Poor (but Happy) Samaritan Woman, *Joh. 4. 29. COME*
SEE A MAN, which told me all things that ever I did: Is not this the CHRIST?
 Though I know, *The Wind bloweth, when, where, and how it Listeth*, *Joh. 3. 8*.
 Yet I dare promise them in *Christs Name*, that they shall come speed; And
 (with this *THRICE WORTHY PERSON*) come to Reap the *sweet-Fruits*
 of all their *Pains*, if it were no more but *INWARD PEACE OF CON-*
SCIENCE, a great Blessing, a continual Feast, and may well be reckon-
 ed *The Hundred fold, even in this Life*, and worth a thousand Worlds in a
dying Hour: And if they continue waiting at the *POOL-SIDE*, as Hum-
 ble, Depending, Self-undone, needy Sinners, the *Ever-blessed SPIRIT*
 will certainly in his own Time, come and move upon the Waters of their
 Hearts and Affections. O for moe desireable *Instances* of this kind! Then
 might we expect our *REFORMATION* to *advance* a pace, and every
 thing else *proper* before us. One pregnant Proof of his *Sincerity* I must
 crave leave here to insert, as an *Excellent Pattern* to all that shall follow after
 him: That when in Company lately with some persons, who it seems
 had been Witnesses to his former *Latitude*, where it's reported he had a
 strange Expression (no less than the Impulse of the *HOLY GHOST*).
 One of them saying to him, What's this has befallen you now? We have
 seen the Day, when you could have let an Oath flee as freely as any
 of us. His Answer was, *SINCE EVER I DID BELIEVE THERE*
WAS A GOD, I DURST NOT TAKE HIS NAME IN VAIN. O
 Great and Remarkable *Saying*, the like whereof; not to be heard in an
 Age; well worth the *Recording* to all Posterity, and enough to *Confound*

your *Scars* Protestant Athiests, especially now in a Gospel-day. Go on, TRUELY BRAVE SOUL, a whole TRINITY bids you go and prosper: All the Promises in the BIBLE are on your side, and engaged for you; Only, Hold on and Hold out, For, *It is he* (and none else) *that endures to the End, who shall be saved*, Matth. 10. 22. For the LORDs sake make sure Work; Examine and try the Sincerity, Soundness, and Thoroughness of your Conversion, the Reality of your Graces, the Evidences of your Interest in Christ, by these and the like Scriptures, 1 Sam. 3. 10. Psal. 27. 8. 42. 1, 2. 73. 2, 5. 119. 11, 14, 20, 30, 46, 47, 48, 53, 57, 59, 60, 63, 67, 93, 101, 104, 106, 136, 167. Luke 24. 31, 32. Job. 21. 15, 16, 17. Acts 2. 37. 16. 29, 30. Rom. 8. 1. 1 Cor. 9. 26, 27. 2 Cor. 5. 17. 7, 10, 11 Phil. 3. 13, 14. Col. 3. 1, 2, 5. 1 Pet. 2. 1, 2, 3. 1. Job. 2. 3, 4, 5. 3. 14, 18, 19, 24. &c. There is not one Hypocrite in all Scotland, that can apply these to himself; show me the Man or Woman that liveth under the power and dominion of any one *unmortified lust*, or giveth way to the least *known sin*, who dare for their Souls, bring such Scriptures close home to their own Consciences, and say (*as in the signs of GOD*) that they are the Words of their Hearts, and that they have made it their Business and earnest Endeavour to observe them and make them their own; Though they should boldly presume to say it, I am as bold to tell them, That any one *bofome sin Indulged*, hath such a *byass* in that person who giveth way to it, that though he may seem to be in the *Way to Heaven*, yet that one *Lust* (whatsoever it be) *unmortified*, will certainly carry him to Hell at last. You are now advanced to a High and Eminent Post, observe your Leader; Follow your Blessed Guide, the Unerring SPIRIT of GOD: Keep close by the Great Captain of your Salvation, then you may be able to say, Phil. 4. 13. *I can do all things through Christ which strengtheneth me*. I hope, you have begun to Signalize your self in this Noble Warfare, And done more already, than he that Taketh in a City, Prov. 16. 32. Ps. 18. 29. You have now Freely Lifted your self in CHRISTs Muster-Roll, and Taken On as a Resolute Volunteer, (no ways by Constraint) Received, I hope, the Earnest of the Spirit, Entered in Pay, And begins to be Sensible of your Gracious Income, That you have Reason already, to Cry out with David, Psal. 34. 8. *O Taste and see, that the LORD is Good: Blessed is the Man, that Trusteth in him*. Ah! How should this Call, Incourage and Embolden you to Fight and Aft under CHRISTs Colours, For his Cause, for his Interests, for his Precious Truths, for his People, for the further Advancement of a begun Reformation, for the effectual suppressing and discouraging of Vice; and against the open Enemies of GOD, Sworn Enemies to Reformation: As also, Enemies from within, the Body of Sin and Death, the strong Remainers

minders of Corruption, yet struggling and crawling, though, I hope,
 knock'd in the Head, and a *desireful Heart*, with many moe: So that you
 see, your Work is great, your post dangerous-like (though safe and Ho-
 nourable, and the Victory secured to you, notwithstanding you were but
 a *bruised Reed*, the very *Weakest* believer in Christ, if a *True and sincere* one,
Matth 12. 20. Rom. 16. 20. Satan hath one great Mask of a *Coward*; For
 do but *Resolutely and believably Resist him*, he will certainly *Flee* from
 you, *Jam. 4. 7.* However, this *Requireth* no less than the *whole Armour*
 of God: You must put it on, and prove it, though as yet but a young *Da-
 vid*, perhaps unexperienced, and not used to it, *1 Sam. 17. 39.* Your
 GREAT LORD and Head Commander, is one of *strict Discipline*, the *Holy*
One of Israel. Do but mark that one Scripture and Tremble, *Exod. 22.*
20, 21. Behold I send mine Angel before thee (His own Son) to keep thee in the
way, and to bring thee into the place which I have prepared: Beware of Him, and
obey His Voice; provoke Him not: For He will not Pardon your Transgressions (that
 is, you shall not escape unpunished) *for my Name is in him.* You have now
 put your Hand once fairly to the Plough: O let that Awful Scripture al-
 wise stare you in the Face, *Heb. 10. 38. But if any Man draw back, my Soul*
shall have no pleasure in him. A Messiah, that is, His very Soul
 abhors him. O then place your Guard, the *Fear and Dread of GOD.* You
 will find him in *Prov. 14. 27, 16. 6. 23, 17. Isai. 8. 13. Ps. 16. 8. 119.*
120. &c. This excellent guard (the *Fear of the Lord*) made good resolute
Joseph a Brazen Wall against the *Violent Assault* of a *strong Temptation* (though
 many in our day make light of this and other gross Abominations) *Gen.*
49. 9. How then can I do this great Wickedness and sin against GOD? Let this
 engage you to lay Bands upon your self, resign your self up to him, make
 a *Personal Covenant* with your GOD, Write it, sign it, and Seal it. Then
 put on *strong Resolutions*, and back these with *strenuous endeavours*, *Psal. 119.*
106. I have Sworn and I will perform it; that I will keep thy Righteous Judgments:
 And O but this be highly *Reasonable*, and good our Common (as we use
 to say) since GOD in his deep condescension, hath likewise Sworn unto
 us, *Psal. 89. 3. I have made a Covenant with my Chosen, I have sworn unto Da-
 vid my Servant.* O Words full of Wonder! to Sinful bits of Clay; a Thou-
 sand pities [with Reverence so to speak] besides the *great Sin* and *danger*
 of it, to *displease* such an one. And if a *Temptation*, should threaten to Ma-
 ster you [as alas! the least is too strong for our handling] then make use
 of your *Noble Second*, your Glorious Intercessor and Advocate; call him in
 by Prayer to your timely assistance, and put up with him his own Petition
 to GOD his Father, *Zeck. 3. 2. The Lord rebuke thee O Satan, even the Lord that*
(I hope) has chosen poor me, rebuke thee: Is not this a Brand pluckt out of
the Fire. The Spirit of GOD hath, I hope, Intimate to your Conscience,
 a *Gracious Pardon* and indemnity for all by-gones, and given it a *Cerifi-*

sion to tell you, as *Nathan* unto *David*, 2 Sam. 12. 13. *The Lord hath put away thy sin, thou shalt not die*: O then observe the next peremptory injunction given by the *Sovereign* GOD, upon the back of this great Blessing, *Job. 5. 14. Behold! Thou art made whole: sin no more*, [with this Certification] *least a worse thing come unto thee*. And who can tell, or is able to express, what is under this Word, A WORSE THING? For the Lords sake then, set your Watch, especially when Intrangled in bad Company, and Particularly, as to your Words and Discourse, when in Passion, or in breaking of a Jest. *Psal. 34. 13. Prov. 21. 23. Jam. 1. 26, 31, 5, 6, 7, 8, 9, 10.* Read this Chapter: *David*, though a Holy Man, thought this well worth his while to pray for, *Pf. 141. 3. Set a Watch, O Lord before my Mouth: Keep the Door of my Lips*. O what Dishonour the Great God gets by the Tongue, *Jam. 3. 6.* But above all keep the Heart, that cursed Root of Bitterness. *Jeram. 17. 9. Prov. 4. 23, &c.* trust it not for one Moment, it will certainly give you the slip, if you do: The Spirit of God expressly tells us, *Prov. 28. 26. He that Trusteth in his own Heart is a Fool*. The Sad Instance of *Peter* Confirm this, *Matth. 26. 35, 74.* O! it may make the best of us all to Tremble, when we Compare these two Verses together. *Though I should Die with Thee, yet will I not Deny Thee*: And (immediatly, upon the Back of this his Dangerous Self Confidence) *Then began he to Curse and to Swear, saying, I know not the Man*. Ah! here is your Worst Enemy, your Bosom-Traitour: Suspect it, have a Constant Eye of Jealousie upon it: And when you have done all you Can, you must put it in his Hands, whose sole Prerogative it is, both to Know, and to Search it: Pray and Cry with the Psalmist, *Pf. 139. 23, 24. Search me O GOD, and know my HEART, Try me, and know my THOUGHTS, and see if there be any Wicked Way in me, and Lead me in the Way Everlasting*. What Reason have we to stand in Fear, when we hear such Words from a Man according to GODS own Heart? O the HEART! it is a very Mystery of Iniquity. Look well to the Bud-dings of Sin, the first Rise and Secret Stirrings of Corruption, which we are ready to Mistake and Overlook, *Pf. 19. 12.* Do but see the Fatal Effects of giving Way to it, *Jam. 1. 14, 15.* And all along, be sure to keep a Special Eye upon your Predominant Evils, your *Delilah's*, bearing down the Particular Sin or Sins, you have been, or are most Inclined and Tempted unto: For every Man, even a *David*, has his Particular Iniquity, *Pf. 18. 23.* The Sin, that more easily Overcomes and Masters him, and most frequently Haunts him, *Hebr. 12. 1.* O when this Grand Traitor Assaults, let it put you to your Prayers again and again, 2 Cor. 12. 8. *For this I besought the LORD Thrice, that IT might Depart from Me*. You are now Entered the Lists, and upon the Great Work of your Souls Salvation: O then, so soon, and how often the Enemy begins to Parley with you, give him Zealous *Nehemiah's* Return to Wicked *Sabbath*, *Nehem. 6. 2, 7, 4. I am doing a Great Work, so that I cannot come down*. Pray for the Outmaking of the Great Promise of RE-

STRAINING GRACE, this being likewise very necessary, *Hos. 2. 6, 7.* An Encouraging Word, and Worth your Reading. Look well to every Step of your *Way* and *WALK*, *Prov. 4. 26. Ponder the Path of thy Feet: And Breathe out with the Psalmist, Psal. 119. 5. O that my Ways were Directed to Keep thy Statutes.* A whole Trinity is Caring for you, And therefore, Looking Narrowly upon you: The Eyes of all Good Men; The Single Eye of an *Enlightened Conscience* (as a *Thousand Witnesses*, and which cannot be *Bribed*) is looking upon you: Nay, the Eyes of a *Perverse Wicked World* are upon you, Seeking, Waiting and Watching for your Halting; only that they may *Blaspheme GOD* and his *WAY*. O then! Keep your Post, Maintain your Ground, *1. Cor. 15. 58. Therefore be Stedfast and Unmoveable, always Abounding in the Work of the LORD*, *Gal. 5. 1. &c.* Above all Outward Tentations, Flee for your *Life Bad Company* *Al!* How many Millions of Poor Inadvertant Souls hath been Irrecoverably Lost and Ruin'd to all Intents and Purposes, by this most Dangerously Infecting Plague. And yet, *Alas!* How *Pleasant and Agreeable* is it, even to the Remainers of *Black Nature*, to be Dancing with the Poor Silly Butter-Flee, about this *Infernal Candle*, till (ere we are Aware) the *Wings* of our *Souls* and *Affections* are *Sing'd* and *Burnt*: And how can it possibly be otherways: The Spirit of *GOD* expressly says, *Prov. 5. 27. Can a Man take Fire in his Bosom; and not be Burnt.* *Prov. 13. 20. A Companion of Fools shall be Destroyed.* *1. Cor. 5. 11. Epi. 5. 11, 12.* Consider these Scriptures, And make *David's* *Intimate* your *Companions*, *Psal. 101. 6. Mine Eyes shall be upon the FAITHFUL of the Land*, and *Psal. 119. 63. I am a COMPANION of all them that FEAR THEE.* Give good heed to the Word of *Reproof*, let it sink down to your *Heart*, *Psal. 119. 11. Thy Word have I hid in my Heart, that I might not SIN against thee.* And Carefully Observe and Follow the Wholsome Instruction of your *Teachers*, *Prov. 4. 13. Take fast hold of INSTRUCTION, let her not go; Keep her, for she is thy Life.* Highly Prize what you have got: The *New Creature* is a Generous Soul, it is often putting up such-like Questions. (very well pleasing to *GOD*) *What shall I render to the LORD? What shall I Speak for HIM? What shall I do for HIM? How shall I At for HIM? Nay, What shall I Suff for HIM? O when you look into the Rock whence you are Hewn, and to the hole of the Pit whence you are Digged, Isa. 51. 1. When you was doubtless groaning out your sad Case with the Psalmist, Psal. 40. 12. Innumerable Evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: They are more than the hairs of mine Head, therefore my Heart faileth me.* And then when you Reflect, how a gracious *GOD* did sweetly alter the *Shene*, and did not keep you long in the place of the breaking furch of *Children*, but seasonably appeared for your Relief, and made you to say (I hope upon good Grounds) *Psal. 40. 1, 2, 3.*

4. He inclined unto me, and heard my cry: He brought me up also out of an **HOR-
 ABLE PIT**, out of the **MIRT CLAY**, and set my feet upon a **ROCK**: And he
 hath put a new Song in my Mouth, even Praise unto our **GOD**. Blessed is the Man
 that maketh the **LORD** his Trust. Look but back, and see what **GOD** has
 done for you and in you: Look up, and see what he is still doing for
 you: Look forward, and behold by the Eye of Faith, what He will yet
 further do for you: Then, O then! You cannot but break out in won-
 dering and admiring *Eternal, Electing Love*, and the Riches and Freedom
 of his *Grace*, and break forth into Singing, such as *Psal.* 34. 103. 116. &c. O
 Trade with your precious Talent, improve it well, and hide it not *Psal.*
 116. 12, 13, 14. *Ephes.* 3. 17, 18, 19. *Phil.* 3. 13, 14. *Col.* 2. 6. and *Mat.*
 25. from verse 24. to 30. And when any Duty presents it self to you,
 either ordinar or more Solemn, private or publick Duties, especially
 when attended with *Difficulty* or *Danger*: As when **GOD** in His Provi-
 dence calleth you to stand up and Witness for any Truth, for His Cause, for
 His Interests, for Advancing a begun work of **REFORMATION**: Or on
 the other Hand, in every Rancounter with Sin, Corruption or Temptation
 to it; As Bad-company, &c. [I name this the oftner, because most Tempt-
 ing, and therefore the most Dangerous.] Then remember your Prince, your
 Great General, the **LORD** of Hosts, is looking on, and narrowly observing
 your Moions, how you behave, and how you come off, *2 Chron.* 16. 9. *Psal.* 11.
 4. 33. 13, 14. 24. 15. *Prov.* 5. 21. and 15. 3. Keep your Eye then care-
 fully upon HIM, *Psal.* 25. 15. Especially, since his Eye of Mercy is u-
 pon you, *Psal.* 32. 8. 33. 18. One such a Gracious Look, made poor Peter (after
 he had denyed his Dear Master) go out and weep bitterly for his folly, *Luke*
 22. 61, 62. O pray with David, *Psal.* 17. 5. Hold up my goings in thy Paths,
 that my footsteps slip not, *Psal.* 119. 117. You are now begun to Climb the
HILL of **GOD**, a steep Hill, and hard for Flesh and Blood, especially
 when we consider Enemies on all Hands; Armies of Devils and Temptations
 from without, and Swarms of even Remaining Corruptions from within, every
 one giving the poor Soul still the other tugg and back-pull: And on the
 other Hand, the many difficult and painful Sin-mortifying duties, and Soul-
 exercising and quickening Graces, you are necessarily and frequently cal-
 led unto, no less than the plucking out of the Right Eye, the cutting off of the
 Right Hand, to be servient in Spirit, serving the **LORD**, &c. Nay, perhaps
 to dangerous duties; Who knoweth, but, Unto you it is given, in the Behalf of
 Christ, not only to Believe on His Name, but also, to Suffer for His sake, *Phil.* 1. 29.
 A Noble Priviledge and Honour not allowed to every Believer. You may
 lay your Account for to meet with one Searching Tryal after another: **GOD**
 will Try your Sincerity, both in your Personal and Publick Capacity; Satan
 will Try you, Desiring to have you, that he may Sift you as Wheat, *Luke*
 22. 31. The World will likewise Try you, and labour to get you again
 brought

brought over to its side. Ah then! be sure you have the prerequisite Scripture qualifications in Answer to this great Question, *Psal. 24. 3. Who shall ascend unto the Hill of the Lord? And who shall stand in his Holy place? To wit, He that hath CLEAN HANDS & a PURE HEART*, that is, inward Sincerity and Uprightness, as the Root and Spring; and an outward Blameless Walk and Conversation, as the Fruit Evidencing your Sincerity; Evangelick Perfection being ascribed in Scripture to both, as *Psal. 37. 37. Mark the PERFECT MAN, and behold the UPRIGHT*, for the end of that Man is Peace: And the other was found in good Zachery and Elizabeth *Luke 1. 6. They were both RIGHTEOUS BEFORE GOD, and walked in all the Commandments and Ordinances of the Lord BLAMELESS*. I desire to believe, that you have been the wise Builder, and have already sit down and reckoned the Cost: However, all this requireth no less than everlasting Arms to be underneath you, *Deut. 33. 27. The good Angel of the Covenant hath (I hope) taken you by the Hand, led and brought you out of the Sodom of black Nature: O then have a care! Look not back with an Eye of Complacency or Regret: You will see a sad Instance in that fearful Monument of GODs severe Justice, a lasting beacon, enough to frighten us all, Gen. 19. 26. Luke 17. 32. But you may, nay frequently ought (for the exciting of your Fear, your Love, Holy gratitude, and New obedience to your Gracious Deliverer) cast back your Eye, and look unto the Rock whence you are Hewen, and to the Hole of the Pit whence you are digged, and compare Ezek. 16. 3, 4, 5. with v. 6. and 8. O what Man-Abasing, Heart-melting and Soul-Ravishing words are here! And when with Paul you can say, 1 Tim. 1. 13. Once I was such an one, thus and thus was it with me: BUT I OBTAINED MERCY: Then you cannot chuse but likewise cry out with him v. 17. Now unto the King Eternal, Immortal, Invisible, the only Wise GOD, be Honour and Glory for ever, Amen. Pardon me—SIR, That I have been so particular and positive in my poor Advice, and taken upon me to speak of, or to a Person of so great Merit; It is out of a dear Respect to your true Honour, and Love to your Soul; Not pretending in the least to be your Instructor or Teacher, but only as your Remembrancer, and Humbly hoping, that this may prove someway useful, suitable and seasonable both to your self, and any who hereafter may be inclined to follow and trace your Noble Reforming Footsteps. Pardon me likewise, good Reader, that I have been somewhat prolix, and perhaps tedious: As I told you before, that I was wearied of the former Subject, So I could not well get off this pleasant one.*

But 2ly, Our great and woeful Decay, Appareth in our resting in an unserious and superficial Form and performance of Religious Duties, such as Reading or Hearing of the Word, Secret and Family Prayer, &c. little Studying the exercise of Mortification and Sanctification, or stirring up our selves to take hold of God, & to attain to that practical Myserie of Communion and Fellowship with

God in these Holy exercises, which is the Chief end and use thereof. Yea, not a few of our *Stout Apostates*, who some time ago, from a *Natural Conscience*, made a fashion of *Worshipping God* in their *Families*, hath now given that necessary and Commendable Duty quite over, others to stop the Mouth of that same *Natural Conscience*, doth think themselves sufficiently Exonerated before a Holy GOD (who bids us abound in the work of the Lord, and who hath said, *Cursed is every one that doth his work negligently*, and who hath a *Woe* in his *Flock*, and offereth a *Female* (*Corrupt thing*) I say, they think it very fair, if they make some formal shew of Family Worship only upon Sabbath days in the evening, some Reading a Chapter, and no more; others Reading and Singing, but no bowing of a Knee to their Maker; others again *awordly* *graceless*, openly ridiculing, contemning and disdain- ing any thing of this Nature, never regarding that fearful Word *Jer. 10. 25. Pour out thy Fury upon the Heathen that know thee not*, and upon the *Fam- ily* that call not on thy Name, where you see, the Spirit of God ranketh these *Wretches* among *wild Heathens*. 3. Want of delight, and rather wearying in all those Religious performances, especially those which are most *Spi- ritual*, as *secret Prayer*, *Holy Meditation*, *Self searching*, *watching over the Heart* and *Conversation*, which sometime hath been pleasant, when our Fathers, yea, many of our selves, sat under his Shadow with great delight, and his Fruit was Sweet to our taste, the want whereof doth now discover a sad decay of Faith and Love in the inner Man. 4. The great Unclearness and Uncertain- cy of a PERSONAL INTEREST IN CHRIST and the Covenant of Grace, which many now Labours under, and the little Care there is to have this *Interest* made sure, and as little Exercise for the want thereof; and though this may be generally Complained of, yet alas! the remedy is little idea- vouted, but a deep security, until the awaking come, (may be) on a Death-bed, with a Flood of Amazements, with dread and horrour of Conscience, through uncertainty, where their *Eternal Landing* shall be beyond Time. 5. The prevailing and growing Power of our Corruptions within, that in- fallibly follows upon decay of Grace, yea such prevailing Power, that many gets not Refrained from breaking forth in *Offensive practices*, and others have enough a do to get them kept within Doors. 6. The great Indulging and *Softening* of folks own predominant evils, such as *Pride*, *Passion*, and *Sensu- ality*; *Luxuriety*, *Vanity* and *Lightness*, which often appears in Words, Ge- stures, and Gaudy guizes of Apparel, to the great Reproach of that *Hum- ility*, *Gravity*, and *Sobriety*, that ought to be in persons pretending to *Godly- ness*, and which is as *dead Fleas* in the Ointment of the *Apothecary*, that cause it to send forth a stinking Savour; so is this *Folly* in any who are in Reputation for *Piety*. 7. The little Regard that is had to the giving and occasioning of Offence, and the great aptitude and readiness there is, to take Offence, or to impute themselves when any occasion is given. 8. The great Fears and

Paintings (many times, we know not our selves for what, *Unbelief* and *distrust*, creating *Bugs-Bears* in our way) that not a few labours under, both *Ministers* and *People*; And this fear frequently breaking forth in our *Sinful* and *Scandalous shifting* and *shunning* of many of the *necessar* and *seasonable Duties* we have been urgently called to perform; yea almost every *Duty*, which is attended with any probable or seeming *Danger*, & *difficulty*, have been utterly shifted by (alas!) too many upon that account; particularly that great concerning Point of *Presbyterian Government*; in Joyntly and Zealously standing up for the Royal Prerogative of our great Lord and Master *Jesus Christ*, as *Supreme Lord and only King and Head of His Church*; together with the true *Liberties*, *Priviledges*, and *Intrinsic Power* of the Church. As *Labier* said of *Justification*, that true *Religion* either *Stands* or *Falls*, as we are *Sound* or *Unsound* in this Cardinal Article of our Faith. So I may say, that *Presbyterian Government* *Stands* or *Falls*, as they either *strenuously Contend* for, or *saturnally Yield*; and lets go the *least Floor* or *punctilio* of this Cardinal Point. 9. The great neglect of that necessar and profitable Duty of *privat Christian Fellowship* for *Prayer*, and *Gosly Conference* for *mutual Edification*. And tho it be true, that severals in many places, makes yet *Conscience* to keep up the Exercise of this Duty, and that sometimes, I hope, to *blest Advantage*, and for keeping themselves in a *Lively Frame*; Though alas! far inferior to what it has been formerly: Yet, how many are there in *Scotland*, both in *Towns* and *Countrie*, who are Persons capable to Associate themselves into Societys for that Effect, and have no *Reasonable Lett* in their way to hinder, who notwithstanding do *Indulge* themselves in the utter neglect thereof; Some looking on it, as the Duty only of *Little Ones*, or the weaker sort of *Christians*, but below them, who think themselves come to *Maturity*: Some pretending the *Abuse* of that Exercise, an *Argument* that may plead against any other Duty of Religion, as well as this; Others pretending *frivolous Excuses*, and *needless Niceties*: So that it is become a Matter of no small *Difficulty*, either to get such to joyn in these Societies, or kepted from wearying and breaking off, if at any time they be engaged therein. Yea, there is too good Ground to complain of *some Ministers* their *Deficiency* to *stir up* and *incourage* to this Duty, or to engage themselves therein, which might be both profitable to themselves, and these Societies too, for better *Regulating* them to *Edification*. It was the Lawdable Practice of our *Ministers* in our *Best Days*, before our *Declinings*, both to *prese* this Duty frequently in *Publick*; and also by their own *Good Example* to commend it to others: Though this *Blessed Exercise* was never more urgently called for than at this Day, when the Hand of a *Provoked, Jealous, and Angry GOD*, is pressing us very sore every way: O to be amongst the Number of those **MARKED ONES**, who *Sigh* and *Cry* for

their own Sins, and the Abominations of the Sinful Place and Land they live in, and who fear the LORD and speak often one to another, such have a singular Interest and Claime to GODs Distinguishing Favour and Special Protection, even Temporal Preservation in publick and National Calamities, when others are neither spared nor pittied by the Destroying Angel, making no distinction betwixt the avowed openly debauch'd Malignant, and the Rotten hearted, lukewarm, formal blazing Professor, nor betwixt the formal Professor, and the Timorous, Cowardly, Faint-hearted, Ceding Kirkman; do but seriously read the 9. of Ezekiel, and Mal. 3. 16, 17, 18, 19. The dislike and prejudice many have taken and still take at free Searching, Warning, Reproving Preaching and Preachers, who do and must make Conscience to cry aloud, and lift up their Voice like a Trumpet, to show them and the Land their Sins and Transgressions, yea sometimes a Minister is counted an Offender for a Reproving Word, by not a few Professing Friends, choosing rather to hear Ministers preach smooth and Fair Generali, and prophesying of Peace, but cannot endure the found Doctrine of Reproof, and discovering the Crying Sins of the time; and as many love to have it thus, so they have it alas! too frequently. 11. The great and almost utter neglect of that clearly commanded Duty, to Reprove and Admonish one another; And the great Difficulty there is to get our selves brought into that Adorned and Composed Frame, suteable either to Give or Take Reproof to Edification, But Passions rising often on either Hand, to marr all. It may now be sadly said, Let no Man strive nor reprove another, &c. How rare a thing is it to find either privat Professors, and not a few Ministers, in case to be Admonished by one another (even for things Justly reproveable) or when Admonished, to Amend; But rather a propensity to defend and argue in Defence of the things they are Admonished for? 12. The great Security and senselesness, which hath seized on us in all this evil and decayed Frame, under which we ly and pine away, using little or no Effectual Means, to stir up our selves into the Exercise of Repeniance, and Recovering from our sad Condition, so as to recover our wonted Zeal, and Tenderness, which was formerly found in this Church.

11. The Lamentable grieving and vexing of the Spirit of GOD by many, the Resisting and Quenching it by others; And a third black set of Wretches, who in stead of working out their Salvation with fear and trembling, they merrily and unregarded work out their own Damnation, and goes dancing to the Pit, by openly doing despite to the Spirit of Grace, and mocking at all Serious Religion, the fearful mark of that unpardonable Sin against the Holy Ghost.

12. Our little Concernedness and small Sympathy we have with the Afflictions and Temptations of our Brethren, the poor persecuted Protestants abroad, the miserable and sinking State of that once famous and flourishing Church

and

and People in *France*, by the incessant Crueltys of their Monstruous and unnatural Prince, notwithstanding his best Subjects, and by whose means he oweth his Crown and Kingdom; As also the deplorable Case of those Ancient and Famous *WALDENSES* upon the Mountains and in the Vallies of *Piedmont*, &c. Redacted to Extremity of Sufferings, by that Raging Tyger of *Savoy*, that Ungrate Monster, now again returned with the Dog to his Old Vomit, notwithstanding they were signally serviceable unto him, as his most Faithful Subjects, ready to Sacrifice themselves for his safety. And which is a fore Matter, we have not to this Day Made it our business, effectually to fix and settle a mutual Correspondence betwixt us and these afflicted People, Tossed with Tempest and not Comforted, and other Reformed Churches abroad (as our Zealous Predecessors thought it their bound Duty to do) so that we are as Ignorant of their particular Circumstances, either as to their outward Condition, or inward Frame and Resolution, as if they were living beyond the wild Deserts of *Arabia*, by which we are mightily straitned in our Prayers, knowing neither how, nor what to Pray for them. Surely they are well worth our Serious, Painful, yea expensive enquirie and concernedness, especially these NOBLE *VVALDENSES*; each of whom maketh up a Demonstrative Argument, and a standing Witness against *Episcopacy* and *Prelacy*, those Worthies having all along, carefully & Conscienciously at the constant Expense of their dearest Blood observed the necessar Injunction of the Apostle *Jude*, v. 3. *In Earnestly contending for the Faith which was once Delivered to the Saints*, and have stood their Ground, Maintained and kepted their CHRISTIAN PRINCIPLES Pure and Unstained with either *Papish* or Superstitious Errors in all the Succession of Ages, as Faithfully Handed down from the very Apostles themselves, and could never to this Day hear of, or endure so much as the Name of a BISHOP or LORDLY PRELAT amongst them.

I had almost forgot Two or Three Particulars of no small Moment, and do Begg the Ingenuous Reader to impute it only to the Defect of Memory, that they came not in into their proper place and Order, as designed: And since they now present themselves (Pardon me) I must cut with them.

The first is, Concerning the Receiving in of *CURATS*, those of the abjured Episcopal Clergy into Church Communion and other Priviledges with us. To which I give you not only my own Humble Thoughts, but likewise the Judgment of others (both Ministers and People) who are far better vers'd in Divine Politicks than my self, viz. That they ought all of them once fairly and Legally to be depos'd, and their Churches declared Vacant (our former Zealous Assemblies you know, not only deposed, but even did Excommunicat one Perjured Prelat after another) and whereas I am not so unreasonably Hard-hearted, as not to admit and allow of

After-

After-Repentance, though (whoever might, when they can do no better, Apply to have a share in our Church Government, and appear willing to join with us) a Livelyhood, Worldly Interest, or Necessity, would seem to be their Grand and Leading *Motives*, as to the most part of them; yet so soon as any one of them did give *sufficient evidence* of their grief and sorrow for what they have done, for their former Course and way, make a full and *Particular Confession* of all their Steps of Defection, and give in their *Judgment* and naked thoughts (as in the sight of GOD) Concerning both *Presbyterial* and *Episcopal Government* in the House of GOD; and likewise to declare before GOD and His Church, what they are Fixedly resolved in His Strength, to *Adhere to* and *Stick by* in all Times coming; and with all Cheerfulness and readiness (without the least hesitation or scruple) Offereth to *Submit* and *Comply* upon the *strictest Terms and Conditions* that the Church can *Rationally* and *Warrantably* demand: I think, then (and not till then) we ought to give them all the due Encouragement possible, if it were to put them in our Bosom: We have the Example of the Great GOD for this in Repenting and Returning *Ephraim*, whom we ought to Imitate in all his Imitable Perfections, particularly in this of LOVE *Jerem.* 31. 20. *Is Ephraim my dear Son? Is he a Pleasant Child?* so likewise we ought Cheerfully to give the Right Hand of Fellowship to all such, and Entertain a dear Respect and Affection for them, if otherways qualified and fitted as Painful and Faithful Ministers of Christ: And surely, if their Repentance be Real and Sincere, they will with *PAUL*, appear upon all occasions amongst the most *Zealous* and *Forward* for GOD and His Interests, as (Glory to His Name) we have some Blessed *Instances* of such, who are now *Eminent Pillars* in the Church. Though I must Confess (when I have said all that *Conscience* and *Reason* can allow) That Scripture, *Exek.* 44. 10, 11, 12, 13, and 14. has often Startled me, and puts many to a Strance (how applicable it is to these Men without the least Streach, let any unbiassed *Scotsman* Judge) The Lord there being positive and peremptory in *Rejecting* them for good and all; at least, if we do Receive them into the Church, We are to suffer them come no further benn (as we use to say) than to be Porters, Door-keepers, Beddals, or in such-like Servile Employment: I do not here Disparage them; I suppose the best of them will not pretend to be better than the Royal Psalmist, *Psal.* 84. 10. Who made this his Choice, rather than still to dwell in the Tents of Wickedness: I say, they are to be no further Advanced than to be Door-keepers or Beddals, &c. but never more to be Honoured to *Mount a Pulpit*, GOD Expressly Discharging them to come near unto him to do the Office of a *Priest*, nor ever to meddle with any of his *Holy things*; but are *Doom'd* to bear their *Iniquity* and *Shame* to their *Dying day*, who have thus fearfully gone astray and caused our *Israel*, the Poor ignorant People of *Scotland* to *Commit In-*

quity, with them : These *Truce breakers, False accusers, These Apostat Traitors, these late Bloody Informers, Dispersers of those that are Good, Heady, Ambitious, Highminded, having a form of Godliness, but quite denying the Power thereof, Leading Captive only the worst of Men and Women, led away with diverse Lusts ; These Janes and Jambreses, withstanding both our Moses and Aaron: These are they who have Transgressed after the manner of Corah, Resisting the Truth, Men of Corrupt Minds, Reprobat Concerning the Faith, these evil Men, and Seducers, Waxing worse and worse, deceiving, and being deceived: The LORD let them proceed no further; and cause their Folly and Wickedness to be manifest to all Men. Do but Read their desirable Properties 2 Tim. 3. Scripture Expressions, and none of my Invention, and surely most part of them deserves worse Epithets from us, nay even from their own Parochiners, whose Souls have been pyning away under their careless Charge, many of whom (when Prelacy broke in upon us like a Deluge) did seem to be in the way to Canaan, but these LOCUSTS has driven both themselves and their witless Hearers quit back to Egypt again; and reduced them, by their *Supine Negligence, Bad Example, and (for the most part) Scandalous Lives*, to their old Egyptian darkness; So that when a PRESBYTERIAN MINISTER is providentially Called or Settled in any of these Parts or Paroches, who most frequented and followed their CURAT, do find them a Company of mere Ignorant Blocks, very little differing from downright Atheists, not only void of all Serious Religion, but altogether Ignorant of the very Fundamentals of Christianity. And it was remarkably observed throughout all the Corners of the Land, That so soon as any poor Creatures their Eyes were opened (by resorting now and then to the Sent and Faithful Ambassadors of Christ in Houses or open Fields) did begin seriously to consider their ways, especially when under Soul Exercise for Sin, the want of an Interest in Christ, and upon the account of their Eternal State, from that very day they did separat from these their Soul Destroyers; and did begin to Entertain a Religious Aversion at them and their way; Particularly, when upon a Death-bed, then a very sight of these intruding Hyrelings, was a Terror to them. I speak it with Horrour, Name me the Man or Woman, who were able to declare in their Dying Hour, that ever they got any Saving Good by them; or were Converted through their Means, while continuing such: But upon the contrare, hundreds in Scotland, within these forty Years, has declared in their last Words, and that with Soul Agony, that they were Ruined and Poysoned by them, and therefore, could not suffer such to come near them: All this is Matter of Fact, and which multitudes of yet living Instances can Attest, who when in Sicknes and Trouble of Mind, has given Orders to pack them down Stairs; For which they were ordinarily Branded by them for Frenetic, Distempered, Melancholick Persons, therein agreeing with the Pagan Sentiments of their *fratres fraterni*, the O-*

open Debauchees of this Age. From all which, I am bold to say, that without some Reasonable Demonstration and Evident Proof of their Sincere Repentance, it is a Tempting of GOD to receive them into Church Communion: Let us not for the LORDs Sake admit of such Men upon a Venture, or a May-be, who likeways (May-be) will the next day make it their Business to Undermine and Ruine us all, and then Laugh at the Simplicity and Easy Credulity of Presbyterians; Nay, it would certainly open a Door for all Rotten-Hearted Kirk-Men to come in, and then break off at pleasure, and turn their Coat upon every small Temptation, if they should perceive they might be again Received and Admitted upon so easie Terms. I speak this, not so much to censure what is past, as to Caution and Guard us against any thing of this Nature in all time coming, it being a very Dangerous and Tender Point. It were undoubtedly the Interest of both Church and State, to maintain these Naughty Creatures upon their own and the Kingdom's Charge, wherein all good Men would willingly Contribute, providing we could but secure them from doing further Mischief, not only those in Churches, Corrupting their poor Hearers by their Life and Doctrine. (I desire all along to Caution my Words, I speak not this of them all, I know there are some more Sober and Sound than others) But likeways a Pack of prophane scandalous Wretches, Drunkards, Swearers, and Obscene Vagabond Fellows, polluting both City and Countrey with their IRREGULAR BAPTISMS, MARRIAGES, &c. Who do not in the least scruple (for a small piece of Money) to Baptize all the Bastards and Illegitimats-Brats in the Kingdom, without enquiring after either Father or Mother; Nor to joyn in Marriage the Brother with his Sister (for any thing they know, their Enquiry, if any at all, being very overly, only for a Sham-Exoneration) And to marry a Man unto one Woman to Day, and to another to Morrow, and both alive, the which they have already done. Now, if these of the more Sober and Sound amongst them; had but the above Necessary Qualifications and Marks, then I should be for Moderation, yea for the hight of Moderation in their favours, as much as any Man: But this is too good a WORD to make a Baffle, a Nose of Wax, a Mock of: Let us not make it a common Gallio-Bridge for both Clean and Unclean to pass over; Let us not stretch it further, or skreue it higher, than the Blessed Unerring Rule will suffer it to go.

A second is, The dayly Oathing and Swearing the Leidges upon every small Trifle (I will not say, relating to the publick Good, so much as) to Inrich and make up a few particular Persons, T---men, &c. so that they with their Sub-T---men, Cl---s, and Sub-Cl---s, are allowed to impose an Oath upon the Subjects (poor silly Women and others not excepted) where they are Obligated and Threatned upon pain of Ruine (their Random Decrees amounting to no less) to come in yearly, nay

Mon-

Monthly, and hold up their Hands and Swear again and again by the Great GOD for the Value, if it were but a Six-pence, yea, even for the least Gill of Brandy, &c. Retail'd by them; So that Multitudes of Ignorant Creatures who have a small Livelyhood, little or no Gain thereby, and perhaps as little Knowledge and Conscience, are (besides their taking the Holy Name of GOD in vain) undoubtedly and unavoidably PERJURED; Oathswayes, utterly undone if they scruple to Swear. O Lamentable! Ah National Grievance! (as if the poor Land were not deeply enough already sunk in PERJURY) That Men of whatsoever Perswasion, Presbyterian, Episcopal, every Jacobit-Malignant, Atheist-fellow, should be Tolerated, nay perhaps Impow'ed thus to do what they list: We have been so inur'd and habituat in Debauching our own and other Men's Consciences, in the late Heathonish Reigns, that we cannot get off it to this very Day. Ah! to what a pittyful pass and puzzling Streach are we come, that we cannot get ten Faithful, Creditable Monyed Men in all Scotland of undoubted Integrity, whom King and Countrey may Trust, to collect the publick Bonds (I confess such a Sett was never rarer since Scotland became Christians) but must be necessitat to flee for Relief to the next dangerous Horn of the Dilemma, to put all to a Common Roup, and entrust our Princes Revenues and the Kingdoms Substance, to every Tantiwi-Tory, Malignant Underminer, who bids most (whatever Oaths they may come under to gain their Point) and then not only putting the whole Superplus and Excrecence into their own privat Pockets; But likewise, the Fatal Event, and our constant Sad Experience makes it too probable, that (like so many voracious and greedy gripping Hounds) they run with violent Hands, and a Conscience wide like Hell upon the very Stock it self, which is Sacred, and set a part by express Act of Parliament, for His Majestie's Use, and the Publick Concerns of the Kingdom. And moreover, such may be their Abominable Idolatry (Covetousness I mean) that notwithstanding they come off considerable Gainers, yet perhaps may have the Impudence to Bill his Majesties Honourable Council, and Petition for an Abatement, pretending they have mett with great Losses by Disappointments, Accidents, vast Charges, necessar Contingencies, National Calamities, and what not? when, ten to one, that same Summ they seem to come short of, is already lying secure in their Coffers. And if they (by Ways and Means) should come to get a hearing, and their Petition granted, which is hardly supposable, this were a way indeed to blind our Eyes, & render them altogether Innocent. Surely one of these three must hold, either there must be great Villains and Villanies amongst us, or we must be a pack of wicked and sloothful servants, or otherwayes all Men are Liars. But these things are True or not; If not (which I will not deny, for you hear me affirm nothing positively) Then these Men are mightily wrong'd by Common Fame and Universal

Report; But if True, which you know I dare not averr, then certainly the Devil hath them hard and fast in his grips, though he should kick them up Stairs for a while, and mount them next day to a *Sir John* and *Sir James*, in hopes of making each of them e're long a second *Faustus* or *Spira*, and the Lord knows how soon; As for **REPENTANCE**, they have done with it, except they make *Restitution*, even to four fold, if they can, for they themselves know, that without *Restitution*, [while in their Power] there is no *Repentance*; So that none has Reason to envy either *Them* or their *Tempting Places*, for every penny of *Money* got by *Treachery*, *Fraud*, and *Falshood*, will in all Probability bind upon them a *Talent of Eternal Wrath and Torment*. Who among our gripping *Wretches*, dare say with Faithful and Conscientious *Samuel*, when they are stepping in to *Eternity* (I am afraid their *Eyes* will never be opened till then) *1 Sam. 12. 3. Behold here I am, witness against me before the LORD and His Anointed; Whose Ox have I taken? Whose Ass have I stolen? Or whom have I DEFRAUDED? Whom have I OPPRESSED? Or of whose hand have I received any Bribes, to blind mine Eyes therewith? And can for their Souls hold up their Faces, and Averr before GOD with Paul, in presence of the Council, Acts 23. 1. Men and Brethren, I have lived in all good Conscience before GOD until this day. Ah! is it any wonder that nothing prosper with us, but every thing Blasted we take in Hand, and not one thing ever comes to any good Account that we get once among our Hands; For why? GOD doth Blow upon all, and how can it otherwayes be; So long as the most part of us, are fo madly pursuing Cursed Self, and we, Base Spirits, Narrow Souls, Large Consciences, Greedy Hearts, and Gripping Hands, I desire the Ingenuous Reader still to take this alongst with him, for the Author's Vindication, that he does not speak his own Positive Sentiments, but only declareth what he heareth as the constant increasing Noise and Complaint, and what is the Universal Report, and Clamour of almost every Man and Woman, in Kirk and Mercat, Street and Tavern, City and Country, which must needs Tempt him to say with Paul, *1 Cor. 11. 18. I hear there be such and such things among you, and I partly believe it. You may Observe likewise, all alongs, that I have some other Weighty Design in mine Eye, than in seeming to Reflect upon any particular Person, which Preserth me to be thus plain, viz: To Prevent, if possible, others from running themselves headlong into the like fearful Guilt. For Instance, when I speak (as above) of poor silly Women, and other Ignorant Bodies, who have little Wit, and probably as little Conscience; My chief Design is to Frighten and Deter them, and all Others in time coming, from darring to involve themselves in the Dreadful Guilt and Crying Sin of Perjury, &c. which is certainly one of the great and Provoking Causes of GODS Wrath, and which doth make the whole Land [as at this day] for to Mourn and Groan under the Fatal and Direful Effects thereof: Surely no serious Soul, nay good Christian, durst have**

have the least *Hind* in, or *Accession* to it, for a thousand Worlds. I hope therefore, the Reader will pardon me, if I reach a *By-blow*, and throw a *Squib* now and then at some particular *Anonimo's*, not in the least to hurt them, but to *Admonish* and *Reclaim* such, if *Guilty*; And [if they plead *Not Guilty*] to *Forewarn* and *Caution* them and all others, from swallowing such *Dangerous Baits* for the future.

A Third is *anent our Fast Days, Preparation---, Communion, and Thanksgiving-days*, the dangerous effects whereof upon the whole Land, and upon *many a Poor Soul* may make us Tremble for to think on't. Ah for the **MOCK-FASTS**, &c. that has been amongst us these years past! It had been far better for multitudes of Men and Women, that *Divine Providence*, and our *Good Government* of Church and State had never appointed and set apart such *Blessed Seasons* of **GRACE** and **MERCY**, they being all so strangely and fearfully perverted and abused by them, as *Pearls* thrown before so many Swine. O! Who, upon a Day of *Humiliation*, are crying out, with *Exodus* 9. 6. O my GOD, I am ashamed, and do Blush to lift up my Face to Thee, my GOD, for mine Iniquities are increased over my Head, and my Transgression is gone up unto the Heavens: Or with the Psalmist. *Pf.* 40. 12, 13. *Unnumerable Evils have Compassed me about, mine Iniquities have taken hold upon me, so that I am not able to look up, they are more than the Hairs of mine Head, therefore mine Heart Faileth me! Be pleased O LORD to Deliver me, O LORD make haste to help me:* And with the Church in *Lam.* 1. 20. *Behold O LORD, for I am in distress, my bowels are troubled, mine Heart is turned within me, for I have grievously Rebelled.* Wo will be to that Man, that Woman, that *Lad* or *Lad* come to Years of Understanding, who upon a Solemn Day of *Humiliation* and *Fasting*, goeth not out with *Peter* and *Weeps* bitterly for their *Sin* and *Folly*; and who doth not take on fixed and *peremptory Resolutions* and *Engagements* from that very day to forsake and part with their *Sin* in all time Coming. But alas! Upon the Contrary, how many (*Avowedly profane and impious*) has no regard at all to this Precious and *Critical Season*: O what can we expect, will be the Portion of such, when the Man or Woman that comes even the length of *Counterfeit Humility*, and sorrow on such a day, do meet with so severe a *Check* and *sharp Rebuke* from the **SPIRIT** of the **LORD** *Isai* 58. 5. *Zechar.* 7. 5. &c. especially when *Reformation* doth not follow upon it *Isai* 1. from ver. 11, to 21. *Psal.* 50. 16. 17. It being as hateful to a **HOLY GOD**, as the *Killing of a Man*, offering up of *Pigs Blood*, or the *Cutting off of a Dogs Neck*, *Isai.* 66. 3, 4. Who upon a *Fast* or *Preparation* day before the *Communion* are passing through the dark and dry Valley of *Boam* (of *Black Nature*) upon the conscientious Search and Tryal of their State and of their way, Plowing up the fallow Ground of their Hearts, there digging deep with *Sensit* and *Humble Conversions*, till they make a Well of Tears and Godly Sorrow, so

that:

that the Heavenly Rain of the *Spirits Influence* may fall down and fill the Pools of their *Afflictions*, with the Waters of Joy and Consolation; then after ward (by a *tender strict and Holy Walk*) making it their Work to go on from Strength to Strength, from one Degree of Grace to another, till it be perfected in Glory. Some indeed do make a fashion of seeking God before they go to tread his Courts, but suffice themselves with an *Overly, Formal, confused, short, Lifeless Word*, upon their Sin, upon their Danger, upon their State and Case (great Concerning Points) upon which Holy Men of GOD has thought it worth their while to write whole *Volumes*. O who are groaning out their Case in secret before the Lord? And like a *Princely Jacob* Wrestling with the Angel of the Covenant *Gen. 32. 26. I will not let thee go until thou Bless me?* and with the Poor Blind Men *Matth. 20. 30. 31.* for saving Illumination, crying and crying the more, until they get a *Gracious Hearing*. **SON OF DAVID HAVE MERCY UPON ME.** Or pleading, with the distressed Importunate Widow *Lord give me this day* if it were but the least Crumb of Mercy, the least Sense of a *Sealed Pardon*, the smallest tokens of thy *Gracious presence* and assistance to be with me in every step of this days work, *Mat. 15. from vers. 22. to 29.* Who with the Spouse *Cant. 7. 5.* is holding HIM fast in the Galleries of His Ordinances? And who are resolving with the Psalmist, *Psal. 26. 6. I will wash mine hands in Innocency, So will I compass thine Altar O LORD?* Ah! Who are considering the place they are going to, is no less than *Holy Ground*, and therefore by a Fixed and Holy Resolution putting off their Shoes from of the Feet of their vain, wicked and filthy Conversation? Then might they *Exult* with the Psalmist *Pf. 43. 4. Then will I go unto the Altar of GOD, unto GOD my exceeding Joy.* O what if not a few, cry *Hosanna* to him upon a *Communion Sabbath*, and before next Saturday, cry *Crucifixe him*, by their *Untender Walk*, their *Unwatchfulness*, by their *Corrupt Communication*, with *Swearing, Tippling, Excess, vain and profane Company*, &c. What think you of them, that knows no more what it means to lay hold on Christ, to receive Christ, to put on Christ, to make use of Christ, to make a *Personal Covenant* with Christ, or any thing of that nature, than the very Reprobat World doth, and yet boldly rusheth *Blindfold* unto that *Sacred Table*, designed not for *Converting* to Christ, but *Confirming, Establishing and Sealing a Believer in Christ, already Converted?* O how many, from Soul satisfaction, and upon Solid grounds, can say with the Spouse, *Cant. 4. 16. let my Beloved come unto his Garden and eat his pleasant Fruits*, who have not yet made Choice of their Beloved, cordially and fully closed with Christ, are not past the pangs of the new Birth, and therefore has no Garden to invite him to, but the Garden of the *Sluggard*, black Nature, all over grown with the stinking Weeds of *Corruption*, hearts full of, not only *Raging* but *reigning Sins*, a very Sink of *unmortified Lusts*. And what *Fruit* can they present their pretended Beloved from this *Cursed Root*

and Tree, but Grapes of Sodom, and Aples of Gomorah? Not one Grain of Saving Grace in that Poor Soul. What think you of the Man or Woman, who [notwithstanding of all this] are at no Conscience Pains, taketh no Sufficient Time to take a look of their State, turn over their Evidences, prepare their Hearts, and get a suitable Frame of Soul before they venture upon that Tremendous Ordinance; And are at as little pains after a Communion, to Search, Try, Examine, and ask GOD and their own Hearts, what they have Got, and what they have Missed; Whether thereby they have heightened their Condemnation, or got their Bands Loosed? If they have been feeding upon empty Husks, or has got CHRIST in them the Hope of Glory, &c. And so comes of it, for I appeal to their own Consciences, if there be the smallest Signs of any Saving Change wrought in them, or the least Reformation upon the back of it. Ah! If the Great GOD (at any of these Solemn Appearances) should come down to the Congregation, and ask the Question with an Audible Voice, *Jerem. 30. 21. Who is this that hath engaged his Heart to approach unto Me?* Who amongst these durst or could hold up their Faces, & give a Conscience Satisfying Answer to Him? Alas! I am afraid, our naughty unprepared Hearts (for the most part of us) would quickly like Nabels sink and die within us, and become as a Stone, and we fall down before Him, like so many Bold and Daring Guilty Criminals. And what if CHRIST, the Great MASTER of the FEAST, the INVITER, and the FEAST it self (who is alwayes present in a way of MERCY to some, and JUSTICE to others, both entertaining and viewing His Guests) should stand at the Head of His own Table, looking narrowly about Him, with His All-pearcing Eye (as indeed He doth, when we little consider it) not only to the outward Appearance and Behaviour, but chiefly and principally to the Heart, to the deepest and most secret Corners there, to the Inner-Man, both as to the Gracious State & Frame of the Soul; And should single out every Unconverted and unworthy Communicant, and by Name and Sir-Name, Call to the hearing of all about them, FRIEND (Pretended Professor, Dead-Moralist, Bold Hypocrite, Presumptuous Wretch, Profane Fellow) HOW CAMEST THOU IN HITHER, NOT HAVING THE WEDDING GARMENT? O what unprepared Soul (the up-fitten Believer not excepted) were able to stand before this Alarming and Soul killing Question? But then, what think you of those who are come to the length of Men and Women, nay to Middle and Old Age, who have never to this day gone to the Table of the LORD, and all because of the Necessity of the above requisit and necessary Qualifications: Let me tell such, as it is a Fearful Sin to go Unprepared, so I reckon it a dreadfully Unexcusable, and Unaccountable Sin on the other Hand, not to ~~be~~ and Prepare themselves for it, making still the other sinful and God-provoking Excuse (let it be what it will) which will never abide the Impar-

trial Trial of either GOD or their own Conscience, at a Tribunal or on a Death-bed. As for Secret Despisers and avowed Contemners of such Gracious Opportunities, open Ridiculers and Mockers, who with their own Hands, do throw the very Door of Mercy on their own Teeth, that in stead of Attending Divine Worship on Week-Dayes, Sabbath-Dayes, and upon such Solemn Occasions, do either Loyer in their Beds, or goeth in Cabals, spend and wastes these Invaluable Minutes in one anothers Chambers, in Taverns, Ale-houses, nay probably with their Loathsome Whores, and about some gross Villanies, not to be named, Blaspheming GOD, Damning themselves, Cursing one another, and Railing and Raging against the Faithful Servants of CHRIST, and the whole Government be the By; A fearful mispending and throwing away of the Blessed Dayes of their Visitation, and a sad Return they give to that Great Question (which every Child knoweth) WHAT IS THE CHIEF END OF MAN? As for such, I am wholly at a Stance, what to say either to them or for them; It passeth the Skill of a Solomon to give his Advice here, they being upon the very brink of the unpardonable Sin against the Holy Ghost, if not already Plung'd into it; So that I am afraid that same Blessed Spirit has past the Word, *Hos. 4. 17. LET THEM ALONE*; these sporting Levitabans, *Job. 41. Whose scales are their pride, shut up together as with a close Seal; Out of whose mouths goeth burning Lamps, and sparks of Fire flee out; Whose Hearts are as firm as a Stone, yea as hard as a piece of the nether Mill-stone, Who laugh at the shaking of the Spear, &c.* So that it seemeth to no purpose to throw Pearls before such Swine, or cast Holy Things unto Dogs, in whom there is nothing wanting to begin their Torment, but Soul Distress, Anguish of Spirit, Horroir of Conscience, the Terrors of GOD to Distract them, all which, may come upon them in one Night: Therefore, I here leave them with the poor possessed Man, *Mark. 5. 2, 3, 4, 5. Cutting and disflasting himself amongst the Tombs; these Lunatick Desperately mad Wretches, possessed with such a furious Devil, whom nothing can Tame, Bind, or Engage, whom none of our LORDs Disciples can cast out and cure, except CHRIST Himself step in and speak the Word; Matth. 17. 17. BRING HIM HITHER TO ME; for sure they are resolved (as long as they can) never to come in his way: If He come in theirs, it is well, if not, they are lost for ever. But this seemeth to be too mild and gentle a Comparison; For that Devil in *Mark. 5.* (for as Fierce as he was, seeing CHRIST but a fat off) ran and was constrained to make the salhon of Worshipping Him, ver. 6. I rather leave these filthy Gadarean Swine (in whom an unclean and raging Devil has so visibly and sensibly entered) to run on, till they throw themselves headlong over that Recept Pecipies, the dreadful Rack of their own presumption, into the Immense Ocean of Eternal Vengeance. It will not say what an Omnipotent Hand of Power by a Miracle of MERCY may do to Overtake and Recover One,*

Two, or Three, among the many Hundreds; Nay, I fear, among the many Thousands of them: For I know, what ever he be, if a Thousand times worse than the worst of Sinners, (if he be not a Real Devil, and one already among the *Damn'd*) that if he will but *Confess his Sin, Mourn for it, forsake it, turn unto GOD, Cordially come to Christ, Close with, and Embrace Him* in the Gospel Terms, that our wonderfully condescending LORD *Joh. 6:37. WILL IN NO WAYS CAST HIM OUT*, but pluck him as a Brand (a half-burnt Stick) out of the Fire; though when a long suffering and Patient GOD, is by His Spirit, Standing and Knocking at the Door of their Hearts and Consciences, loudly calling and Crying as in *Jerem. 23. 27. I have seen thine Adulteries, the Leudness of thy Whoredoms, and thine Abominations: Woe unto thee; O thou wicked and filthy Wretch, wilt thou not be made clean: Ah! when shall it once be; yet they are stoutly answering him with these Resolute Sinners in Joh. 21. 14, 15. Depart from us, for we desire not the knowledge of thy Ways: What is the Almighty, that we should serve Him? Or at best, with an inlightned Felix, Trembling under a sudden Conviction, Acts. 24. 25. Go thy way for this time; when I have a Convenient Season, I will call for thee: And be sure, this will never be, if we can possibly shun it, until we come to look pale Death in the Face, and be Arrested to our Beds, when we can do no better, and are able to Commit sin no longer; Then its like, we will call for a Minister, cry for help, be content to come unto Christ, and be willing at last to be saved by his Blood, who could never endure to be Sanctified by His Spirit. Thus they build their whole Hopes of Heaven, and certainty of Happyness upon the slender Spiders Webb of a last Moments Peradventure, and their own Cursed Free-will. I will not limit the Holy One of Israel; though we all do see them Running the straight Road to Perdition, taking the Speedyest Course, the nearest way, Post to Destruction; yet an ALL CONQUERING CHRIST, (He that is Mighty to Save to the uttermost,) can, and may, make one of them now and then, a *single Thief upon the Cross*: However, I am afraid; that a Holy and Just GOD, has already given the most part of them their final *Mittimus* down to the bottomless Pit to that Lake that Burns with Fire and Brimstone, and that so soon as DEATH, the King of Terrors and Terror of Kings, shall get its Commission to strike them down, and (maybe) sooner than they are aware of; who knoweth but incensed Justice may suddenly beat up their Quarters with that surprizing and Terrible Alarm, *Luke. 12. 20. Thou Fool, this Night thy Soul shall be required of thee. They themselves know, that we have fearful Instances in every Age of such Belshazzers, and Magor Missabibis. If they please and think it worth their while, I would Gladly, (from a Bleeding Sympathy I have with, and unfeigned Love to their Poor Perishing Souls) recommend to their serious perusal, two small Books in German, next to the Bible, and its most fit and proper**

For such desperate hardened Sinners; the one called Sighs from Hell, with Groans of a Damned Soul; the other is that excellent and useful Piece, Allans Alarm to the unconverted.

NOW, if these CAUSES of WRATH were once cordially Acknowledged, Confessed, Mourned for, and then Condemned & Abjured in all time coming: And the Grievances of a COVENANTED NATION Redress'd. Nay, if all Ranks of Persons were come but this length, to cry Importunately with the afflicted and plagued Israelites Judges 10. 15. 16. Saying *Oh Lord! We have Sinned against Thee; do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray Thee this day:* and then immediately Reforming ourselves as they did: Tho indeed he might deservedly bid us go unto the gods whom we have been serving, and let them deliver us; for he will deliver us no more, yet upon our importunate Wrestling with Him, His Soul would certainly be griev'd for the Misery of Poor SCOTLAND; Nay I durst promise in the Name of Israels GOD, that he would soon let us see a Sweet Alteration of Affairs to the better, and work Sudden Wonders amongst us; yea, though we were Redacted to that extremity (as at the Seidge of Samaria, and such we well deserve) for to Eoyll and cut our own Children, I am bold to Prophesie, that a Measure of Fine Flour would soon come to be sold for one Shekle, and two Measures of Barly for a Shekle, and Meal come quickly down to its Old Price; and every thing else prosper before us, though this should be thought Impossible, and none of the Cursed Race of Ham (that black set of Jacobites Malignants) should ever believe it, untill (with Jeroms Graceless Lord, upon whom he leaned) they be all trode upon in the Gate till they die 2 Kings. 7. 1, 2. 20. *A Brutish man knoweth not, neither doth a Fool understand this, Psal. 92. 6.* Nay, though you should bray these Fools in a Morter, they'll neither be Wise nor Honest. I must alwise link these Inseparable Companions together: For the Man that is an Heart Malignant (that is, an harer, or opposer of Reformation) he is certainly a Heart Jacobite also, let him pretend what he will, and wants nothing but a fair opportunity and Temptation to avow it before the World, and to declare this his Sin as Sodom. And whereas it is the great affliction and smarting Misery of true Presbyterians (that is, all those who Judge it their duty, and do make it Zealous endeavour to advance a begun Reformation) for to live under bad Kings (then they are sure to meet with Persecution, and be the only Butt of their Fury and Malice) though their Good Principles do own Allegiance, Subjection and Obedience in DOMINO, even to the worst of Kings, I don't lay Tyrants: So likewise on the other hand, these Wretches do sit most uneasie under Good Kings (though rare) reckoning it an insupportable Burden, it being really a down-right Malignant Grievance, especially under his present MAJESTY, and that morely for his Goodness sake; notwithstanding hitherto, they have met

met with Wonders of Clemency from HIM. Perhaps they will be ready to conclude (like the rest of their blustering Ignorant Superstitious) from such harsh like expressions, that I hate Malice, Persecution and hatred against Persons; but GOD is my Witness, I do it not; On the contrary, I do truly pity them, and Commiserate their desperat like Condition; nay I do Heartily Pray, long live the worst of Jacobites, the most ingrained Malicious, on condition, they themselves would but seriously consider their ways, leave off their wicked Courses, and Reform their Lives; then I am sure, both the Name and thing of Jacobite or Malignant, would soon become as hateful to them, as it is to my self. But to return. Ah! will we but follow this Happy Overture, will we once put it to a fair Trial, and see what a GOD can and will do for us. Do but cast your Eye on that remarkable, Comforting Word, expressly to this purpose, *Mal. 3. 10. Provocate now here with, saith the Lord of Hosts, if I will not open you the Windows of Heaven, and pour you out a Blessing, that there shall not be Room enough to receive it.* O ye Angels wonder at this, Heaven and Earth stand amazed, to see the Great GOD your Maker, become as it were, a Supplicant to Sinful Dust and Clay, the vilest of His Creatures, and that for our own Interest every way. This is a Blessed Project indeed, and cannot misgive in our hand, yea, its impossible it can miss or fail to have a Happy Issue; for why? A Faithful GOD, cannot fall of his Promise, *Jerem. 18. 7, 8. At what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up and to pull down, and to destroy it: If that Nation against whom I have pronounced this I will not repent of the evil that I thought to do unto them.* I need not here swell my Paper further to prove this, his whole Blessed Word is sweetly enterlaced and stor'd with such Cordials. This is well worth our Essay, if there were no more than a Peradventure in the Case. *Joel. 2. 14. Who knoweth if he will return and repent, and leave a Blessing behind him.* O then let us put him to it, when the Lord seems to be now saying, *Behold I will break the Staff of Bread, they shall eat Bread by Weight, and shall want bread, and be astonied one with another, and consume away for their Iniquity, Ezek. 4. 16, 17.* And since we have shamefully (most part of us) cast off all Zeal for GOD's Glory, and his Precious Truths, he seemeth to be putting it on himself for our Ruine, and saying, *Thus shall mine Anger be accomplished, and I will cause my Fury to rest upon them, and I will be comforted; and they shall know that I the Lord have spoken it in my Zeal, when I have accomplished my fury in them; when I shall send upon you the evil Arrows of Famine, which shall be for their destruction, and which I shall send to destroy you; and I will Increase the Famine upon you, and will break your Staff of Bread, Ezek. 5. 12, 16.* I think this is a time and Season, that the greatest Peer in Scotland, the most Reverend Divine in the Church of Scotland, should not, nor ought not to think shame to Confess their Faults; if it were at the Mercat Cross of Edinburgh. I am far from requiring this, and though I

should; I might produce many Instances in the like Cases, to plead for it. I
 remember a Passage of that Singularly Faithful Servant of Christ that great Pro-
 phet of the Lord, Old Famous Mr. *Wick* to this Purpose. One *John Stewart*, an E-
 minent Christian, who lived at *Air*, coming to see Mr. *Wick*, who laid unto
 him; *John*, you should not be here, go Home to *Air*, for the Plague of GOD is
 broken out in that place, and cause *Hugh Kennedy* (then Provost of that
 Town, likewise a Noble Christian) Conveen the People to the Streets,
Confess your Sins, and pray together, and the Lord shall hear *Hugh Kennedy*,
 and Remove the Stroke; and the said *John*, obeying the Call, went, and
 did what was enjoyned, and accordingly, in every thing, it fell out as
 the *Mm* of GOD had shewed. Another instance of the like Nature, when
 the late Earthquake was in *Jamaica*, where the Minister of the Town, a
 Church of England *Mm*, whose dead, hateful, lifeless Formalists, even such an
 one (when pursued by that dreadful stroke) did run to the Mercat place,
 and there Conveen'd the People and Prayed, Confessed and Cried, tho' to
 little or no purpose, because perhaps not one Lot in all that *Sodom*. Now,
 though Scotland be seldom, Alarmed with such like Earthquakes, yet do
 we not already hear to our Astonishment, the Dreadful Voice of the Lord upon
 the many Waters of Increasing, Overspreading and Overwhelming Judge-
 ments and Plagues? Is not the GOD of Glory Thundering with his awful dis-
 pensations? And doth this Terrible *Leop* Roar, and shall not we Obstinat and
 stupid Beggars of the Field Tremble? Shall we, poor dry Sticks, venture upon
 the devouring Fire? Shall we, silly Briars and Thorns, thus run upon the
 thick Bristles of the Buckles of the Almighty? Our present Frame and Carriage
 doth indeed demonstrat to the World, that we design nothing less. Ah! it
 is there none to stop a whole Nation of Blind and Furious Mad-men from
 running Headlong to our own resolved destruction? Do we provoke the Lord
 to Jealousie? Are we Stronger than he? Never were a people more strange-
 ly beset, sunk and drunk in stupid security, under such a fearful Load
 of Sin and Wrath, now when the poor Ship (the Church of GOD) with
 the invaluable Cargo of Precious TRUTHS, all the MAGNALLA DEI,
 the Great REGALIA CHRISTI, of his Crown, Scepter, and Kingdom,
 and Passengers of immortal Souls, are all a sinking, every where, furiously
 driven hither and thither betwixt Wind and Wave, with the Storms of an
 angry GOD, deserting and plaguing us on the one hand; and violent per-
 secution, open Enemies, and secret Cutthroats, Heart Judas's, pretended
 Professors, Profanity and all manner of Wickedness on the other, and
 Wretched we (like so many idle Spectators, lazy lubardly *Ly-by's*) are stand-
 ing upon the Shore, and gathering Shells, as if we were safe, at our own
 ease, only now and then casting our Eye [with a dreadful Indifferency]
 and seeing Ship, and all in an imminent danger, every Moment to dash in
 pieces.

fects; meanwhile, this is the woeful Language and Behaviour of our *Jezebels* and others; Alas! what can I do do? Its not in my Power, its out of my way, it lyeth not in my Road to help her, let her even take her Fate, Sink or Swim, all one to us, so long as we resolve to prefer our Corn and our Wine, nay the vile Flesh Pots of *Egypt*, our very Swine, and what not? to both her and her God: And when the weary Weather-beaten Passengers are crying, *Help! Help! for CHRIST's Sake Help!* They can neither be Heard nor Regarded, by the Incessant Noise of our Curst Out-cries, *O who will shew us any Good?* Any good but GODs Glory; Any good, but the Good of His Church; Any good, but the Advancement of Reformation, purging the Land, and curbing of Vice: But any Good which may advance our own *base private Interests*. O degenerate *Sionsmen*! Ah! When shall we See, Hear, or Know, that all Ranks of Persons, in Church and State were making some sort of Confession or other, *Mourning* and *Repenting* for what they have done; And once condescending upon Particulars which pincheth us, laying their Finger upon the Sore which pains us.

If it be granted (as no tender Christian will deny) that these are *Just Grievances*, and *Causas of Wrath*; Then it must needs follow, that there is an Indispensable Necessary obliging us all, both Ministers and People, in our several Capacities, to Disburden our Consciences of the same, and to ease our Minds, by searching into, and removing all these *Causas of wrath*. And if we be Sincere and Honest in the Matter, we will, not only confess all we know to be Sinful, Scandalous, and Offensive, but likewise, we will heartily take *Elihu's*, advice to *Job*; *Thar which I see not, teach thou me, if I have done iniquity, I will do so no more: This were the Valley of Achaz, this were a Door of Hope. Then the Refreshing should come from the Presence of the LORD.* But whoever he be, of what Degree or Station soever, who have had any leading hand in the Persecutions, Blood-shed, Defections, &c. Declinings of the late Times and now sitting in Judicatories, either Civil or Sacred, I am bold to say of such a Man, he is an undoubted *Achan* in that Court whereof he is a Member, ay and while he make some such Confession of his Error; If not Publickly, yet at least in Private, before Witnesses, and his Confession minuted in the *Records*. And so long as they hide the curst morsel under their tongue, holding fast deceit, we, the poor People need never expect any Good Thing to purpose, from such a Court. And we have all the Reason in the World, to believe and conclude, that such persons would quickly upon the like Occasions and Temptations, return with the Dog to the vomit, *Re-act* the same Tragedies, and run themselves in the same Gait as deep as ever. It reckon is no Heretic (as I said before) to affirm; that Publick, National, scandalous Sins, can never be fully Removed, without some kind of

publick Confession and Acknowledgement. And I am perswaded, that if their REPENTANCE were Sound, Sincere, and Deep (all which the Nature of the Thing doth require) there would be no need to Enforce this desirable Duty upon them; For they would soon cheerfully offer themselves, and do it of their own Accord, if it were no more but to take off the publick Odium, ease their Minds, disburden their Consciences, and fully to Exoner themselves before GOD and Man. Ah! Our Dear Reverend and Venerable Assembly [at least, all of you, who are free from any Imputation as to the above Defections] will you Declare for your own Parts, and as Representing the Presbyterian Church of Scotland, Enact it, and Publish it to the World, for your own necessary Vindication, and Satisfaction of Scrupulous People (not to be despised) That you Disown and Condemn all the late Defections and Declinings, naming them one by one (as I said before) This would (I am confident) prove a greater and more Effectual Mean of Healing, than any hitherto attempted. But though none of the above Ranks of Persons, should give Glory to GOD, by making the least Confession or Acknowledgment of their Error, Yet this shall never be able (by the Grace of GOD) to temper me (and which I earnestly desire all Good Christians likewise to Advert unto, and be war of) for to separat from, and cast at a whole standing Ministry, as some poor Inadvertant People have rashly done) though there were yet more personal Faults and Faillings amongst us (and alas! there are too many) so long as the Precious Gospel and Ordinances of CHRIST are purely dispensed unto us by His undoubted sent Servants, and that without the least mixture of Corruption, or Inventions of Men; Where I am fully perswaded, CHRIST our Blessed LORD and Head is Graciously Present, in less or more, by His Owning, Countenancing, and Blessing the Work, and with whom He yet keepeth Communion to the sweet Experience of, I hope, not a few; Though alas! it be Rare, both as to Frequency add Degrees, if we compare it with former Dayes of the Son of Man, who now (provoked by our Aggravated Sin and Guilt to desert as in a great Measure) seemeth as a *Way-faring Man, that stayeth but for a Night*. Only of such Persons, including the Curats [pardon the Comparison, it is only a *Majore ad Minus*] those Gleanings of Antichristian Prelacy, these dangerous *Canonists*, yet left in the Land. I am tempted to say, That if the One will by no means be convinced of their Declinings in a Day of Temptation [I shall give it no worse Name] And likewayes the Other [with their Favorites] of their horrid *Apostacy*, &c. I am far from putting them at it, or imposing this upon them; compel'd Prayers does no good. The Lord ridd Scotland of this double Grievance, and Cause of Wrath, by removing them fairly off the Stage, in His own Time, and let their Defections, Declinings, Apostacies, Perjuries, &c. be for ever buried with themselves.

Mean

Mean while, we had need to Pray, that while Providence for our *Security* continues them among us, that the LORD would bind up their Hands, and muzzle their Mouths, that they may no more hereafter be as *Thorns in our Sides, and Pricks in our Eyes*, by *Infecting* others, hurtful to the *Common Good Cause*, and from having yet a further Hand in Widening the Breach, Breaking the Peace, and Retarding a begun Work of Reformation: We have all the Reason in the World to Dread and Suspect them herein, the One as well as the Other, *suppositis supponendis*, That the above *Detections, &c.* are just Grievances, Causes of Wrath, and Stumbling to *Tender Consciences*; And yet they Standing it out *Resolutely*, holding the Sweet Morfel under their Tongue, refusing to take with their Fault, or be Convinced of their Error; At least so far as we know, and I think the People ought to know it, and be satisfied in it, such being publick Slips and Failings. I know it is a Soul Grief to Ministers, that they and the Work of GOD in their Hands, meets with so many Stops and Rubbs from all Hands, for want of that due Incouragement and Assistance, which the Laws of their Great LORD and MASTER indispensably Obligeth us to give them: All that they can do, by vertue of their Evangelick Office, is to inflict Church Censures upon Delinquents (and O that they were more Impartial and Bold in this) but can go no further, the Civil Sword being in the Hand of the Magistrat, which, when remitted to them, and other Complaints made both of Persons and Things, are notwithstanding Overlook'd, Waved off, Delayed, or altogether Crushed; So that our poor Pastors knows not what to do, no Remedy left them, save to groan out in Secret these their Complaints and Grievances to their MASTER, and cry, LORD, *who hath believed our Report*, even in this Matter? But if it be still urged, that this is not the Time, and therefore not a *Seasonable Duty*; We Answer, we have been long waiting upon an *Angry GOD*, as patiently as we can, but we must say, *Impatiently* upon *Instruments*, Year after Year, since the late *Happy Revolution*: Ah for the Golden Opportunities, which Providence put fairly in our Hand, immediatly upon the back of our Deliverance, and we miserably let slip through our Fingers; This may be *Gall and Wormwood* to us all when we Reflect upon it, so that we now find to our smarting Experience, *Perduntur in puncto, quod non Reparatur in anno*. But let us humbly ask the *Question*, O when will this your Time and Season come? Ah? when shall it once be? We dread when we think upon that Word, *Sera medicina paratur, &c.* We are confident to say, it has been GODs Time and Call to us, now these ten Years by past, and every Year the Call cryeth louder and louder, this is visibly seen, and sensibly felt, by the fatal Effects, and bitter Fruits of sitting his Call: Have we not all the tokens of a hiding GOD, an absent CHRIST, the lamentable Restraint of the Spirit of GOD (a whole TRINITY seems to be

Bidding Scotland an Eternal Adieu, and we made to cry out with Job 23. 3. O that we knew where we might find him) Our woeful Barrenness under a preached Gospel, our shamefully falling from our First Love and Faithfulness, the base Nicknames given to any thing that looks like Noble Zeal and Courage, the Glory and Defence of our Famous Reforming Predecessors; That if we ask the *Question*, What do you think of such a Man, and such a Person in Church or State? We (by coining some new cunning *Gallie-words*) do immediatly Answer and cry out, like so may unthinking Brutes at Random; O! He is Hot, Firy, Uneasie, Humorous, Stiff, Peremptor, Dangerous, and what not? Mean while, the LORD knoweth, and our slow-pac'd Reformation is sensible, how *few such* we have to boast of in our Day: And I do believe, that this is the only Reason, why they are thus treated and dreaded, because these *Speckled Birds* are now become so Rare. Ah! a sad Symptome, that the FIRE of our Sanctuary is almost gone out, scarce a Spark to be seen: Notwithstanding Our Zealous Predecessors made it their Great Care, to keep this FIRE continually Burning Night and Day upon the Altar of their Hearts, conform to the express Command of the Great GOD, *Lev. 6. 13.* Besides many other sad and blae Marks of his Anger, both in our *Spiritual Plagues*, and *Temporal Judgements*, still increasing upon us. All which a Christian Scots-Man, who hath his Eyes but half open, cannot but attribut this in a great Measure to the above Causes of GODs Wrath and Displeasure against us. And doubtless he hath been all alongst, and still is saying to ever Man of us in particular, Great and Small, as well Ministers as People, as *Joshua* said to *Achan*; *My Son, give I pray thee Glory to the LORD GOD of Israel, and make Confession unto him, and tell me now what thou hast done; hide it not from me.* Is there not an absolute necessity, for our own Safety and Interest every way, to ridd our selves speedily of all these *Achans*, by openly Confessing them, and Condemning and *Abjuring* such Practices for ever, and do something to purpose, if possible to Appease an Angry GOD, least Wrath come upon us to the uttermost, and that same GOD break out upon us, and appear suddenly in our Camp against both *Moses* and *Aaron*, Church and State? And what if the *Slightings*, *Neglecting*, *Delaying*, & putting off of some necessar & seasonable Dutys, be the Grand *Achan* that leads the Van, or at least one of the first Rank? I think this *Question* may have its own weight, and of Greater Importance than we are aware of. The Lord is our Witness, we desire to seek nothing, but what we think your selves will acknowledgh to be, not only Duty, but Seasonable Duty and what we may safely paund our Lives (nay let us say our Souls) will undoubtedly Contribute to the *Happynefs* of both King and People, Church and State. And let me tell you, the *Present pulse* of the People of Scotland; they declare, that as a GRACIOUS GOD alloweth us to give him no rest, till he make JERUSALEM a praise in the Earth, so they are resolved to give,

at least, our dear and Reverend Pastors, no rest from Year to year, till we see, whether or not, a provoked GOD will honour this Generation to be Instruments in his Hand, for *Carrying on and Perfecting* a begun Work of *Reformation*; delays are dangerous, especially in Matters of greatest Moments. And do we not remarkably see, that every New year raiseth with it new difficulties, and increaseth the Old? Who in our day, regardeth that word, *Eccles. 9. 20. Whatsoever thy hand findeth to do, do it with all thy Might?* No, but on the Contrar, our cowardly Language is, *Letus have a care what we do; and then, how we do it, least we Offend and Displease some, and irritate others, or indanger ourselves.* I am far from Condemning Calm and Gentle Methods, necessary Caution and Commendable Prudences; and do ingenuously acknowledge, (alas for the intangling Reasons of it) that *Moderation* was never so apparently necessary as now in our Critical Circumstances, after so long a Tract of Defection and Corruption, *Graceless Education and wicked Example*; withall, considering the unaccountable perverseness of Mens minds, the Natural averfeness and rooted prejudice, that this Generation (by any that ever lived) hath at *Strictness of Life, serious Religion, and the Power of Godliness*, and therefore startled at any thing that looketh like further Reformation amongst them: For which I am afraid (the most part of them being so lost to GOD) that it will be found scarce worth our while at the long run, to make all this Bussle and pains about, if it were not, that we may enjoy our *Mercies and Privileges* in some Peace amongst them, and to prevent, if possible, their further relapses, by being unhappy Instruments, in again undermining, overturning and destroying what the great GOD hath given us, and the Laws of the Land hath Confirmed unto us, and which is happily secured in our Favours; as far as the Faith of our truly Reformed Protestant Prince can make it, by his expresse repeated Promises, fixed Resolution, chearful Concurrence, Assent and Consent: However, I think the Man (of what Quality soever) that is lost by *Pick or Prejudice*, is scarcely worth our finding again, especially at the Expence of wronging the Cause, by declining a more Necessary and Seasonable Duty: Particularly, the further Advances of a begun Work of Reformation, and exercising strict and impartial Discipline without exception? else to what purpose are Laws and Acts made as to Civil punishments and Church Censures, if not with a Fixed design to put them to due execution; And yet with all the Gentleness, Tenderness and Prudence, which the Nature of the offence; and the Circumstances and Quality of the Persons will allow: However, we being but Men at the best, we had need to advert, for its Ten to one; if we do not *sinfully exceed* in this tender Point of Moderation, not having due regard to the Awful Reason subjoined by the Spirit of GOD *Rom. 4. 5. For the Lord is at hand*: Sure any Man in his right Wits will say, that

this *Allegory* callerth for the height of Zeal, as much, as for *tray Moderation*, and let me tell you, that these who are so touchy and Tender-skin'd, that we (by the Laws and Acts of the Land, Civil or Sacred) may not Reprove, Censure or punish conform to the demerit of their Crime or Fault, least we irritate and provoke them to break off, and turn Tail upon us (as we use to say) I think these Creatures are not worth the *Government's* *Courting*, far less to stop the free Course of *Justice* in a Land: And whoever are thus lost, I reckon it an infallible Sign, they were none of us, else they had continued with us, that they design'd to go no further, and walk no longer with us, than Interest or Humour doth lead them (that bring all their Religion) and a black mark, they are utterly void of a true Principle of Grace. Let them Read their Name and Nature in 1 *Job*. 2, 19. And so farewell They, till they return with the prodigal Son, perhaps upon a Death-bed, more serious and Honest; for it is (as it were) only so many Rogues taking off the Mask, and showing themselves in their own true Colours, for which we have Reason to Bless GOD. In Summ, I wish we may not have already exceeded the due bounds of Scripture Moderation: For, we seeking to extricate our selves out of difficulties by Carnal Policy, and such like Methods, do clearly see and feel to our sad experience, that the Lord hath justly turned it into our Plague and Judgment, that we cannot now make a handsom Retreat; so that we must say, as in *Lam.* 3. 75, 8, 9. *He hath Hedges us about, that we cannot get out; He hath made our Chain heavy: And now when we cry, he shutteth out our Prayer. He hath closed our wayes with heavn Stone; He hath made our Paths crooked.* O do not put us to the necessity at last (God is our Witness, soe against our will) to lay to your door, distressed *Mordecai* his Answer to *Esther*, an awful Scripture Chap. 4. 14. *For if thou altogether holdest thy Peace at this time, then shall there be Inlargement and Deliverance arise to the Jews from another Airth, but thou and thy Fathers House shall be destroyed, and who knoweth but thou art come to the Kingdom for such a time as this?* And O that such a weighty Word had the same blest and Seasonable effect in our day, which it wrought upon this Noble, Zealous, and Courageous Queen, then in a greater seeming danger by Opposers, than we can pretend to be in, *vers.* 16. *Go gather together all the Jews that are in Shushan and Fast ye for me; I also, and my Maidens will likewise Fast, and SO will I go in unto the King, though contrair to the Law, and if I perish I perish.* O how can we hear or Read this without a blun? We know it is a grief to many of your Spirits (as it is indeed unto all good Men) to reflect on these things, and the lamentable effects flowing therefrom: And would as vvolingly have them Redrest as vve our selves could wish: BUT THIS and BUT THAT, and the other thing standeth still in the vway: But we Humbly think, there is an absolute necessity for us all to make a safe and speedy Retreat, before it be too late, and resolve to be deaf to all

all our **BUT'S** and **IE'S**, most of them being nothing else but the disastrous result of Carnal Prudence, let us pretend what we will, and God will make it appear to be so, to our own shame and Ruine, if we thus Continue to harden our selves in this *Provocation*. Ah! When will the Lord make out this great and Sweet Promise unto us, *Ist. 45. 2. I will go before thee, and make the crooked places straight. I will break in pieces the Gates of Brass, and cut in sunder the Iron Bars of all impediments in your way.* I think, if ever there was a time to look back, and Speedily to Consider our ways, and what *Providence* is Loudly calling for from us, as our present Duty, now it is, else we must be strangely Blinded, and worse than the very Beasts. Yea, I am afraid, that of *Jerem. 8. 7.* may be too sadly verified in our Day. *The Stork in the heavens knoweth her appointed times, and the Turtle, Crane and Swallow, observe the time of their Coming, but my People know not the Judgments of the Lord (nor his mind and will.) O let us not put him to shame, When I called ye would not hear; therefore, the day is coming, that when you call, I will not hear, but ye shall die in your Iniquities.* They that despise the Judgments of his Mouth, no wonder they be made to feel the Weight of the Judgments of His Hands.

Let none think (by what I have hitherto said) that I am one of those who *despise the day of small things*; Or do think and expect, that the *Rubbish* of half an Age, can easily be cast out in one day; I Bless GOD for what we have, and do wish we were Wise to improve it better. I Bless GOD for a Blessed Change of Church Government. I Bless GOD for Lawful Church Judicatories, according to Evangelick Appointment, and Divine Institution; particularly for free and frequent National Assemblies, and do wish, that we did employ this our Freedom more, as I hope we might. I Bless GOD, that we have a PRINCE upon the Throne, who is the Glorious Instrument of, and giveth his Countenance, and Cheerful Concurrence to all these Blessings. I Bless the LORD for a standing Ministry of CHRIST's *sent Servants*, and for any Free and Powerful Preaching, particularly upon publick and Solemn Occasions; And what measure of Cheerful reception and success a Preached Gospel is meeting with, and could wish there were more of this, and more Universal. I Bless GOD, that we have a set of *Hopeful-like Young Men*, Called out, and still comming forth to the Ministry; and do wish, that we may be disappointed of our fears, as to some others. I Bless God, that there are dayly added to the Church (I will not say such as Believe) the Number of Professors, Increasing; even many of those, who have all alongs stood out against the Government, of both Church and State, are now beginning to give, at least their outward Countenance to Reformation, to a Preached Gospel, and other publick Ordinances; and do wish some of them May not have bad and base mean designs for by-ends, and that it were more for Conscience than Interest: Though (I hope)

other some of them are Real and Consciencious; and this will soon Evidence it self (though no Infallible proof) by a *Change of their former Company*, their former way and Walk: And if this do not follow, they must give us leave to suspect them as much as ever, and that upon good Ground, pretend what they will. I Bless the Lord, we have so much as one Noble-man in all Scotland; or any Persons of Quality to appear for the Cause of GOD, for the *Interests of Christ*, and the present Church Government. And that some others are come the length of even *bare Morality*, after 40 Years debauching of their Souls, Bodies, Consciences, Estates and all, by their avowed Profanity, *Malignancy*, and declared enmity against a *Work of Reformation*. For these and many moe unexpected and undeserved *Mercies* and Merciful privileges, I do in gratitude, and with wonder acknowledge and Bless his Name for: But doth all this hinder our further advancing, and making every year the other gradual step, till we (by the *Good Hand of GOD upon us*.) Arrive to the perfect Man-Child of Reformation; or at least to such a Blessed Pitch, as was from 1638, to 1650. making our Business to follow more Closely these *Zealous and Famous Reforming Patterns and Coppies* gone before us?

There is one thing more, which deserves our serious Consideration, viz: That the many *Corruptions and Defections*, which has insensibly creep'd in by degrees, among the poor *Reformed Protestants abroad*, are (we doubt not) the Causes of their present sad Disasters, which has provok'd a JEALOUS GOD (who afflicts not willingly) to sling them into the Furnace. And they being as Beacons to us, to keep off from sleeping our selves on these Rock, let us then look about us, while (I hope) it is yet time, lest we be thrown in next into a *Hotter Fire*, then ever yet we have mett with, and which we have all Reason to look for, the Lord knoweth how soon; that as we have lately been surprized into a *Deliverance*, even so, we may deservedly expect ere long to be *Surprized unto Ruine*, if we improve not this day of our merciful Visitation better than hitherto we have done: Because we profess to be GODs People, therefore perhaps we expect Immunity from strokes, and to pass unpunished; But the Spirit of GOD argueth quite otherways, *Amos. 3. 2. Thou only have I known of all the Families of the Earth; therefore, I will punish you.* And though we are this day, as so many Fire-brands pluck'd out of the Burning; yet the Lord seemeth to be saying (since we have not yet returned unto him) *Therefore, thus will I do unto thee O Scotland, and because I will do this unto thee, prepare to meet thy provoked (though Covenanted GOD.) O perfidious Scotland, Amos. 4. 12. A burnt Child should dread the Fire.* Let us but seriously lay to heart, how in the late times, we, by our Cowardly Ceding, yeelding, and ramping with the then Episcopal party (these *Reformation-Conspirators*, and *Saints-Assassins*, our sworn adversaries) when GOD was but a little

Angry, we did thereby our selves, help forward the *Indignation*, and with our own Hands lengthened out our own Miseries: For was it not observable to the Eyes of all On-lookers, how that GOD did remarkably, once twice, yea thrice, frustrat & blast all our Attempts for Delivering our selves (tho the Cause was Noble, Just, and Good) And no wonder, for Prov. 28. 13. *He that covereth his sin shall not prosper.*

But if after all that hath been said on this sad Subject, there be any (as I'm sure no good *Scots-Man* dare for his Soul do) who hath the Confidence (I may rather say the shameless Impudence) either to Deny, Defend, Excuse, or Extemuat, the above too Evident *Causes of Wrath*: I do here for my self, and in Name of *Scotland's Mourners*, and all the *Covenant-ed Friends to Reformation*, enter a *Solemn Protestation* against all and every one of them, for the *Wrongs* and *Effronts* they have done to the Great GOD, the *Indignities* they have, and still do put upon the Son of GOD, Robbing Him of His *Crown* and *Scepter*, and their open Violence done to the *Spirit of Grace*, stifling and Crushing the *Motions* of the *Holy Ghost*, bearing down, and warding off all *Challenges* whatsoever. And what I have further to add is only this, That be who they will, on the *Bench*, or in the *Pulpit*, who do resolutely stand it out, and will not take with their Sin and Guilt, I do here leave them to an *AWAKNED CONSCIENCE, A DEATH-BED, AND A TRIBUNAL*, these three will make fearful Work, if *Mercy, Great Mercy, and Deep Repentance*, prevent not their utter Ruine.

I Now turn my self from poor *Dying Worm MAN*, unto the Living and True GOD, by whose *Special Providence*, I think my self Called (since *Instruments* a thousand-times more *Fit* and *Qualified*, are not like to appear) and do here stand Obliged, by my *Sworn Allegiance*, upon highest Perill, in my present Capacity, to offer up this my poor unworthy *Mite* of a *Testimony* and *Witness* for His Precious *TRUTHS*, the least of which is of more Value than a whole World. And for what Measure of *Divine Assistance*, the Blessed Hearer of Prayer (I humbly hope) hath afforded me herein, Especially, considering my great Weakness, and utter Insufficiency, I must and will speak it to His Praise, *Not unto me, Not unto WORTHLESS me; But unto HIM be the Glory for ever AMEN.*

Ah LORD! O Eternal GOD, Great and Dreadful Sovereign *JEHOVAH*, how long? Ah, what will the End of these things be? Our very Hearts trembleth to think on't. What meaneth all this heat of thine Anger? Hasten thou indeed, past that fearful Word? Ah! *I will ease my self of such a Nation as this: Is there nothing left this greatly enlightened Generation, but a fearful looking for of Judgement, and Fiery Indignation, who have thus trodden under foot the Son of GOD?* Is His *Mercy* grown gone? and out of

He be Favourable no more? Are we crying unto an Inexorable GOD, with
 poor reprobate *Esau*, with a great and exceeding bitter Cry: *Father Bless*
me, even me also, O my Father. Mercy, Mercy to us, and the poor Land,
 even unto *Apostat Scotland also*, O our dear Father. O LORD GOD of Hosts,
 how long wilt thou be angry against the Prayer of thy People? Hast thou
 hardened *Scotland*, and the Inhabitants thereof (as thou did *Pharaoh*) *Thou*
thou mayest show thy Wonders upon us? Hast thou said the Word, *This Inqui-*
ty shall not be purged till they die? But halt— What am I doing? Do I Ex-
 postulat with the ALMIGHTY? Keep off O my Soul, no nearer, this
 is *Holy Ground*, come Home, Stoup, fall down upon thy Face, turn In-
 ward to thy own Conscience, and Retort the Question and Complaine u-
 pon thy self, call to thy Assistance all concerned, *High and Low, Mini-*
sters and People, and there with *Fear and Trembling* fall upon the *Speedy*
Search, and search again, trace back till thou come to the Source and
 Fountain, the unhappy Rise, Root, and Sprig of all our *Woe and Misery*
 (O Spirit of the LORD help us in the Search) and come with Ropes of
 Humility about our Necks before this Merciful King of *Israel*, smiting u-
 pon our Breast, and crying, all with one Voice, **AH! WHAT HAVE**
I DONE? O *Beast!* Beast that I am, have I thus provoked a Gracious
 Covenanted GOD? Ah! I am the Man, I am the Woman; I am the *Abah*
 in the State, that has troubled *Israel*, I am the *Jemah* in the Church, that
 has raised the Storm of GODS Wrath upon the poor Ship; I am the *A-*
chan in the Camp, in the Court, in the City, in the Country, that has
 had a Hand in all these Evils of Sin and Misery, which is come upon the
 Land. Where is this monstrous *ACHAN*? O where lyest he hid? Ha!
 have I found thee, O mine Enemy? Here! here he is! **PERJURY**, even
 horrid *National Perjury*, with his black and unseparable Attendants of **A-**
POSTACY and **DEFECTION**, at the bottom of this weighty load of
SIN, and fearful cloud of **WRATH**, enough to sink us down to the low-
 est Hell, by some lying hid under the vile Stuff of their own **WORLDLY**
INTEREST, and by others Avowedly, and impudently set up before
 the Sun upon Mount *Gerizim*, Blessing and speaking Peace to themselves,
 notwithstanding *Sudden Destruction* seems to be at the Door. Come O our
 Gracious Sovereign, O come *High and Honourable House of Parliament*, Come O
 Noble Council of State, O Dear and Reverend Venerable Assembly come. Come
 all Ranks of Persons throughout the whole Kingdom. Come for Christ's sake, for
 your poor Countreys sake, and pull down with Zeal, Courage, and Unanimity,
 this **GRAND TRAITOR**, *This Murdering Judas*, and set the thrice cursed
Achan up again upon Mount *Ebal*, where he ought to stand, and where the
 Great GOD hath placed him; Or stamp it, grind it into Powder, with
 the molten Calf; Then sink it down to the bottomless Pit, from whence
 it came. Let GOD and Man Combine together against this Soul-destroy-
 ing

ing bloody Monster. *Heavens heavy Curse, the Vengeance of His Temple, the Curse of three Kingdoms, the Curse of all Scotlands Martyres and Mourners, the Curse of an once Glorious, but now half ruin'd Reformation, light eternally upon it, be the Dread and Alarm of all it's bold and obstinately Impenitent Confederates, and perpetual terror of this and all succeeding Ages, even until that great Day, when these miserable Misdoers, its bold Contrivers and Promoters, with all their criminal Sooty Criminals, shall stand trembling at the Bar, and crying out in Dispair, Hills and Mountains cover us, &c.* At the first opening of the Book, when the *Meth Lamb Jesus* (then the *Roaring Lyon* of the *Tribe of Judah*, and their *Terrible Judge*) shall set this *Damning Sin* in its fearful shapes, broad and full in their View, where they with it, and it with them, shall be again dragged back to their place of Torment: Let the stoutest of them then tell, whether it had been better and safer for them to have obeyed God, rather than Man. This *Perjury* with its desperat *Fellow-Combatants*, are *Satans Infernal three Worthys*, who have destroyed the *Camp of Gods Israel*, and ruined a whole *Work of Reformation*; Nay daringly ventures to break through a whole *Host of Sins, Plagues and Judgements*, and all to fetch a little water from the *Cursed Well of Worldly Interest*: Ah! is there none to *Appear for the Land*, when the Lord is seeking out a *Man* among us all, to make up the Hedge, and stand in the Gap before Him, that he may not destroy it? Is there none to step in 'twixt the *Living* and the *Dead*, to quench the *Fire of Gods wrath* already broke out, before it burst forth into a *Flame*, which will laugh at, and burn up all our *Gainst Policies, Conny Prudence, and basely overreached and wrosted Moderation*. O whether is a *Self Denied* and *Publick Spirit* gone? Where is that *Man* to be found, who will *Relolurely* and *Couragiously* offer his Service to *GOD* and His *Generation* at a *Dead List*? When the thundering Voice of *Providence* is now calling and crying, *Whom shall I employ? whom shall I send? who will go for us?* O where is the *Man*, who with *Noble Hand & S.* Is briskly Answering a whole *Trinity*? Here am, I Lord, send me. Let us to unthinking Persons of all Ranks consider, that the *Blood* of a poor half-ruin'd Land, People, and Reformation, will ly heavy upon the *Heads* and *Skirts* of these Men, who *Can*, but *Will not* bestir themselves, and fall upon speedy and equal Courses and Methods, to appease an *Angry God*; remove what is provoking to him, offensive to his People, and damning to themselves; Now when the *Cause of GOD* every where, the precious *Interests of Christ*, the poor persecuted *Protestants* Abroad, and thousands of miserable *starving Families* at home, are all wishfully looking and gazing this way and that way on *Instruments* (as yet to no purpose) with *Ruthful Crys, Ah! Help, Help!* Is there none to help before we perish? O how long shall we maintain a cowardly and distrustful *Concess*, betwixt a *Sensible Duty*, and the *seeming dangers and difficulties* attending it? Ah for a *worthy Raising of the Spirit of God*, and the sound of a *Noise* upon the tops of those *Barberry Trees*, our *Dry, Dead, and withered Hearts*, Even so come LORD *JUSTICE*, come *Quickly*. AMEN.

POSTSCRIPT

Since all Men are liable to *Mistake* (there being no Perfection in this side of Heaven) Therefore, if the Author have accidentally Committed any escapes, either by a few Unpolished Expressions; or otherways perhaps Lame, as to some small Circumstances of the Truth; and declaring before GOD and Man; that his *Design*, *aim* and *Meaning*, is *Innocent*, *Harmless*, *Loyal*, and *Honest*, not presuming to reflect upon either his SACRED MAJESTY, or the Supreme Courts of the Nation; but only upon some Particular kinds of Persons, which he neither will, nor Infallibly can Condescend upon; and supposing such things to be true, which are Universally laid to their Charge, he perswades himself, that none will offer to Treat him the worse for his *ingenuitty*; There being alas! too many (and we have a pretty good guess of them all) that may speak fair, while Seven abominations are in their Hearts, and ready on all occasions, to smite us under the Fifth Rib, like those in *Prov. 26. 24. 25. 26. He that Dissembleth with his Lips, and layeth up deceit within him; when he speaketh, he believeth him not; for there are Seven Abominations in his Heart, whose Hatred is Covered by deceit; And 2 Sam. 20. 9, 10. Joab said to Amasa: Art thou in Health my Brother? And he smit him by the Beard with the Right hand, of a Profession, and pretended Friendship, to kill him; while poor Amasa took no heed to the Sword that was in his Left hand of secret Revenge and Banimity, till the ashes smote his forehead in the Fifth Rib. Now, let only Man in his Right Wits, Judge, if one Joab may not do, and actually doth more hurt in a Church or Commonwealth, than a Thousand such as the Author, who openeth his Breast, and freely declareth his mind to the World: And yet what Care is taken to find out these Men, keep a watchful Eye of jealousy over them, to observe their *Movements*, bear them down, and Cause their wickedness to be published by *Names* before the whole Congregation? *Prov. 26. It is therefore Expected*, and the Author Beggs, that the Candid Reader, will fairly Impute these his Defects to the Want of that *Infalible knowledge and Memory Requested*, or to the *Infirmity* of his *Constitution and Temper* (having with all the Caution, possible, laboured to avoid Extreame on either hand, or the Possibility in any thing of his own Brain and Fancy) And since every Man doth at the First View, clearly see, that the *design* of the *whole*, hath a manifest Tendency to the GLORY of GOD, and to the undoubted Good of both KING and Country, CHURGH and State, every way, especially, it being an Undertaking of that Nature, wherein it is Impossible to please all; May (I may say) say at all, save only the humble Soul, and the *Convinced sinner* from these, & many more forcible and pleading Reasons, he doth think, that the sin of *Ignorance* and *Injury*, Helecrath neither *Blame*, nor *Mercy*; And if any*

...their situation has, since the late ...
...rather than from his Pen, the way Merit & Reputation ...
...rather the *Thanks of the People* why not? He offereth willing-
...unto it. But if some *Wicked Haman*, or ill minded Fellow, will
...the First Stone at poor *Moses*; and, be sure, the most
...will be the most ... in this *Impudent Age*, they but
...to tramp upon a ... which will certainly spread the more,
...probably to his own hurt, though he should oblige the Author [who
...him well] to betake himself to his Old Childish play, which was
...to a Tragedy, and often acted in the late Bloody Reigns; viz:
...the self well, wherever thou be, &c. The Reason why he is thus Comi-
...Free and Homely, is because he reckons all Courts as now Establish-
...ed; to be *Frisivols* (at least ought to be so) to the Man that *Despises* ...
...though they and he both may have their own *Personal* and publick
...failings, faults, Slips, and Short-comings. And that no *Good Man* will of-
...fer to bring his Neighbour into trouble, where he finds him *Honest* and *Se-*
...in the Main. They who seriously Consider how Matters are going,
...will like to go, will acknowledge that its almost impossible for the Meek-
...*Moses* among us to open his Mouth, without showing his Teeth. I
...remember he told you in his Apology, that as he was then stated, he durst
...so much as *Mince the least TRUTH*; Therefore he now Beggs, you
...would Pardon him, if he speaketh what he thinks to be so. Upon all
...which Considerations, he Boldly ventures to Subscribe Himself [But hold-
... This being a Tiskill World, he thinks fit to do it, with
...**ERRORS EXCEPTED, and NAME BLANK.**-----
...**A LOVER of the TRUTH, and a FRIEND to all MEN.**

A P P E N D I X.

THAT I may fill up the Remaining waste paper before me, I hope it
will not be improper, if I insert a particular of Memorable Impor-
tance and Glorious Concern to poor unworthy *Scotland*, which the
good Providence of GOD has just now cast in my way, and which [I
think] should Animat and encourage all of us to a Cheerful observing
and Conscientious practising of what I have here Humbly propos'd in these
few Sheets, as our indispenable duty and undoubted Interest. And that
at the Great, good and welcome News of the safe Arrival [upon the 2^d
of November last] of our Generous and Resolute Warriors, lately gone from us, and of their brave
Commander *PORTER* in *America*, during their Detention from *NEW-EDINBURGH* in *PORT CHARLOTTE*,
whenever they enjoy a wholesome Air, and healthy Climate, as in which vast Coastline, with a most
fertilized, for all things desirable to the outward Man, and were received and Carried by the ...
...their very fast landing, with all the demonstration of respect, joy and adoration, and do and ...
...and willing People, waiting already, great things for their Encouragement: So that in effect, they are be-
...some more, not willing to ...
...[This I intend as understanding every way to Glorify and ...
...the ... of our ... it will ... only a ...
...the ... about ...]

...the LORDs sake, for the Glory of our GOD, for our Dear Brethren
and Country-Mens sake, now groaning and pining under the sad and
heavy loss of their *Spiritual Overseers*, whom GOD has removed from
them, as a Just Stroke and Punishment (I am afraid) to many in that
Company for their Prophane Walk and loose Conversation: And like-
ways as a Sharp Tryal to Others, all of them being now left to wander
as *Sheep without a Shepherd* in a strange Land, amongst wild *Pagans* (as they
themselves do word it) where I fear, those who are not well Grounded,
may come to joyn in with the *Apostatizations* of these People, with whom they
now Live and Converse: And (may I add) for our own sakes here at
Home, to whom *Divine Providence* may allot this spot of Ground (*New
Scotland*) for an *Asylum*, *Sanctuary*, and *Shelter*, for whatever *Storms* and
Natural Calamities may threaten and blow upon Sinful and Provoking old
Scotland, in our present or succeeding Ages. Let us then fall upon speedy
and effectual Methods to choise out, Ordain and Dispatch over with all
Expedition, two, at least, of the most Pious, Grave, and Learned Men a-
mong us, for the Service of GOD, our Country and those poor Natives:
For we all know, that if any of the *Episcopal Clergy* should once get footing
amongst them, then no sooner those poor Ignorant People comes to be
Notional Christians, but as soon they will reach them the Doctrine of Devils
(that of *Pride* and *Kirk Ambition* be one) by instilling into their *Dark
Minds*, that they and the Church, must be Governed by so many *Lordly
Priests*, with the rest of their dignified and distinguished *Tithes*: But let me tell you, that they first *Conquer
the Gospel*, and keep the *Evangel* of our *Lawyer*, with the four *Evangelists*, and *Doctors* of the *Apollonians*
and *Aristotels*; All which do lie in the Face, and knock down this *King of Babel*. And on the other
hand, let these poor Creatures like *Gent*, after they are made *Christians* in Name, and formal Worshipers, then
they advance not so much further in *Reformation*, by casting their Reverend Fathers in their *Drumhead* and *Lordly
Synagogue* like *Mass Christians*, get *Saving Illumination*, and become *Christian* indeed: Give a Rest to their
Dark, *Dark*, and *Thronical*, &c. And (if that won't do) then a *Rest* for their *Minds*, must be so by
Reason, to make them *Indians* free to their former *Slavish* Obedience. Ah! We know as well as *Unhappy* Is-
landers, they are waiting for our halting in this *Grind Affair*, our *Enemies* still lying upon Cuch, it will be
our business therefore to pursue them. *Principles* *Diff*, &c.
And I should much with the least *Delay* or *Delay* (as we are all persuaded it will not) there will be a so-
on to make our selves to the Old *Scripture* Method. *Acts* 1: 24, 25, 26, 27. Of making a *Lot* of Right
men, and casting the *Change* of *Wives* and *Children*. And afterwards calling upon GOD by Prayer,
and fasting, and let Providence make the *End* Decision. What I say of this Number shall be the thing
that shall be, and is being an undoubted *Magnificent* *Freedom*, of free *gracious* *Conscience* and a *Christian*
Freedom of *Conscience*. But I hope that shall be no end of this *Exceedingly* *Gracious*. The
first of these *Gracious* *Undertaking* and *Noble* *Adventure*, to see it may end so that the
first of these *Gracious* *Undertaking* and *Noble* *Adventure*, to see it may end so that the

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